

MARCH, 1927

The MYSTIC TRIANGLE



*A Modern Magazine of
ROSICRUCIAN PHILOSOPHY*

ISSUED PRIVATELY TO THE MEMBERS OF
AMORC

- Our Visit to Europe
- The Basis of Religion
- Zada, or Looking Forward
- A Brother of the Rosy Cross
- The Rosicrucian Point of View
- The Rosicrucian Dictionary
- Questions and Answers

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A Jewel From the Casket

Each month we will publish on this page an extract—a Jewel—from the ancient *Casket of mystical writings*. This month we have an extract from the *Twelfth and Last book of Meditations* by Marcus Aurelius Antonius, the Roman Emperor and high-souled Pagan Philosopher. Originally written in Greek and not discovered until 1550, the *Meditations* have become famous.

THE light of the sun is but one and the same, though it is divided by the interposition of walls and mountains, and abundance of opaque bodies. There is but one common matter, though it is parceled out among bodies of different qualities. There is but one sensitive soul, too, notwithstanding it is divided among innumerable natures and individual limitations. And lastly, the rational soul, though it seems to be split into distinction, is but one and the same. Now, excepting this last, the other parts above mentioned, such as breath and matter, though without apprehension, or any common affection to them to each other, are yet upheld by an intelligent being, and by that faculty which pushes things of the same nature to the same place; but human understandings have a peculiar disposition to union; they stick together by inclination, and nothing can extinguish such sociable thoughts in them.

What is it you hanker after? Is it bare existence? or sensation? or motion? or strength, that you may lose it again in decay? What? Is it a privilege of speech, or the power of thinking in general? Is any of this worth desiring? If all these things are trifles, proceed to something that is worth your while, and that is to be governed by reason and the Deity. And you cannot be said to value these last-

mentioned privileges rightly, if you are disturbed because death must take them from you.

What a small part of immeasurable and infinite time falls to the share of a single mortal, and how soon is every one swallowed up in eternity! What a handful of the universal matter goes to the making of a human body, and what a very little of the universal soul too! And on what a narrow clod with respect to the whole earth do you crawl upon! Consider all this, and reckon nothing great, unless it be to act in conformity to your own reason, and to suffer as the universal nature shall appoint you. The great business of a man is to improve his mind, therefore consider how he does this. As for all other things, whether in our power to compass or not, they are no better than lifeless ashes and smoke.

We cannot have a more promising notion to set us above the fear of death, than to consider that it has been despised even by that sect (the Epicureans) who made pleasure and pain the standard of good and evil. He that likes no time so well as the fitting season, he that is indifferent whether he has room for long progress in reason or not, or whether he has a few or a great many years to view the world in, a person thus qualified will never be afraid of dying.

Hark ye, friend, you have been a burgher of this city, what matter you have lived in it five years or three; if you have observed the laws of the corporation, the length or shortness of the time makes no difference. Where is the hardship then if nature, that planted you here, orders your removal? You cannot say you are sent off by a tyrant or unjust judge. No; you quit the stage as fairly as a player does that has his discharge from the master of the revels.



Our Visit to Europe

By the Imperator

This is the Sixth Installment of
the Story of the Imperator's
Official Visit to Europe.



HE strictly business part of the Convention of Rosicrucians, which followed the address of the great Master, was filled with many intensely interesting discussions. Many motions were made and voted upon, resulting in a number of important new regulations and additions in the work of the Order. Also a large number of recommendations were made by the various delegates and many of these were turned over to various committees while a few were taken up in the form of a motion and made into laws by the votes of the delegates.

I will not tire our general membership with the details of all these motions and recommendations at this time. Some of these will be announced in the pages of this magazine as they are put into operation.

What will interest our members is the carefully prepared statement I made to the Convention officially in regard to the activities of the Order in America and the wonderful response made by our members to my appeal for cooperation as a demonstration of the Rosicrucian spirit in this land.

All but our many hundreds of new members who have been added to the ranks within the past six months will recall that last July the Imperator issued an appeal to the members in North America to make such a demonstration as he could describe to the Convention as typical of the Rosicrucian spirit. The appeal was not for new members alone, for it was not a "drive" for members that the Imperator had in mind, but a concerted movement of cooperation in arousing nation wide interest in the AMORC.

The response was so unexpectedly enthusiastic and unique in many ways that all of us at headquarters were astounded. We had no idea that our members could devise so many ways of bringing the Order before the attention of public characters, official circles and masses of seekers in so short a time.

You will recall that it was a last-minute thought. In order to secure the very desirable accommodations for our party of four persons on the best boats going to and returning from Europe, reservations had to be made in the month of February and were completed before March first, and in

order to hold these the tickets had to be fully paid for in June. And even hotel accommodations were paid for in advance of our departure and through Cook's Agency all our railroad, hotel and steamship expenses to the smallest amount were paid for in advance before we ever started on our specially arranged itinerary, which included all the conventions, congress sessions, League of Nation meetings and special Rosicrucian meetings in many cities. Therefore as the day for departure approached we had all our plans completed and did not think of adding the special feature of a "demonstration" to our report in Europe until it was almost too late.

But a few weeks was ample time for our members, and with a vim they plunged into a nation-wide campaign that we shall never forget. I was going to Europe, with my wife and the Supreme Grand Master and his wife, as American citizens born and educated in this country, to represent the largest and most active jurisdiction of the Order in the world. The Rosicrucian convention of 1926 was to be one of the most important ever held. It was to take the place of the one called in 1918 and then prohibited by certain European countries because of the war regulation against secret sessions of any kind. At that time my wife and I were invited as the guests of the Supreme Officers of the Swiss Jurisdiction and our tickets were sent to us along with every form of receipt showing that our expenses for the whole trip were fully arranged for and paid. So our members may realize how I looked forward to this 1926 period of many conventions and meetings and to being a guest again of more than one group of the foreign officers as well as a commissioned delegate to the sessions—the only one from America. I have already recounted how another very prominent member of the Rose Croix of France, the Duc de Messerini, visiting in America, entertained us in New York and arranged with other officers of the Order in France to entertain us there, for I was going to France not only as a Delegate to the Conventions but as a Legate of the Order in France.

What made me more happy, however, than being a guest of the Order or of the various groups in Europe while there, was the fact that I was taking with me the "demonstration" records. For many days prior to my departure from Tampa the mails brought to me personally addressed letters from hundreds upon hundreds of members, not only wishing me "bon voyage" but telling me in detail what they had been able to accomplish in their lives through the teachings and work of the Order, and pointing out the wonderful bene-

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nts to many others made possible by the knowledge contained only in the AMORC system of instruction. They also pointed out how they had interviewed persons, organized groups and lectures, talks and demonstrations. They enclosed names of persons seeking admission to the Order and followed up such letters with the application forms of hundreds of new members.

The incoming letters accumulated and were finally bound into several large volumes, or packages of letters, according to their nature, and while the Imperator took many of these along with him, hundreds came to the offices too late to be taken and many came throughout the whole summer.

This "demonstration" made a profound impression on the Officers and Delegates of the convention. It indicated what could be done with and through the membership of the Order if ever any general instructions of a strict nature were proclaimed—as for instance an appeal of any kind calling for immediate and wholehearted cooperation on the part of the American membership to take a definite stand for or against any matter that was of serious importance. "Command us at any time!" was the keyword of practically every letter. Our membership has grown so large since this incident and the newer form of representation in every county of every State, with branch headquarters in so many cities and towns, that the potency of this voluntary offering of service (which includes every form of help that a human being can give in a material and spiritual way) is something to be considered when it lies within an organization devoted to three fundamental principles: Service to God through man, service to the country through mental, psychic and material power, and service to the Order through fealty and devotion.

All this was duly considered by the officials of the several general meetings held in Europe and high testimony was paid not only to the Officers and Executives of the Order in America but to the high standard of membership and the broad spirit of Americanism—for in Europe all of the North American continent is considered as one American country, with one American people.

As Imperator for America I had several recommendations to make and a few desires which I sought to have officially granted. That I was successful in these things many of our members already know and have shown their appreciation. For instance, I sought the privilege of having the Tenth Degree Initiation performed in America at certain designated Grand Lodges to the special few in the Order who had proved by their psychic development in this, and a previous incarnation, to have reached a definite standard set many years ago by the Masters in Europe. Heretofore the Tenth Degree—known within the Order by a very impressive title—has never been granted or performed in ceremony except in three of the oldest Supreme Lodges to which selected and invited members were called from all parts of the world. Now this ceremony will be

conducted some year in America in certain of our Grand Lodges by special dispensation, and will be repeated only every third year. Those who enter this Degree, by permission of the Imperator, will receive the sublime teachings of a very high nature limited to that Degree and hardly comprehensible to those who have not had certain special preparation to enable them to carry on a work that could not be done by the average member.

Furthermore I sought the privilege of having some amendments made to our National Constitution (which was based upon the French Constitution) and these are to be submitted to the American Council of Grand Lodge Officers for vote within the next two months after having been approved by the Officers of the Convention and generally voted upon by its special committees.

Of the recommendations made by our Delegates, the most important to my mind—considering the American people—was to the effect that no teachings of the various sects of India should be added to the Rosicrucian work as auxiliary studies. During the discussion of this matter the point was brought out that such teachings were usually over-charged with Hindu terms, which either manifested the teachings to be parts of the practices of certain sects in India, or they related to practices and principles not acceptable to or applicable to the minds and habits of the people of Europe, America and some other parts of the world. Thus the Yogi system of physical and mental exercises was cast aside, not because they did not contain many good points, but because along with the sound, general principles therein there were many that came under the ban stated above. I made a comment on this point, explaining how in America we had travelling teachers from India and book writers, who were never in India, offering lessons and books prepared by those who were expressing merely personal opinions regarding the various Hindu systems. This fact became evident when ten or more books purporting to be "Yogi" were compared. Not more than two agreed in the exercises and principles. And, there are hundreds of so-called Yogi systems being offered in America. It was pointed out very carefully by other Delegates—some of them eminent Hindus—that all the essential and beneficial principles of the Hindu systems were already contained in the Rosicrucian teachings of today.

Another point argued and examined was that regarding the value of the sex teachings being broadcast throughout the world today. Rosicrucians are happy in the fact that the Rosicrucians never included any sex principles or practices in their teachings and the Convention went on record again as against any letting down of the bars in this regard, despite the fact that a false misunderstanding of the vile campaign on that subject, being conducted by many book publishers and private teachers, is giving the impression to many thousands that there was something highly productive of good in the ancient forms of sex-worship and that man is ready for these things again. If that were true it



would mean that civilization had retrograded at least nine cycles in its evolution. Who but fools will believe that? It was pointed out, after careful analysis of the many forms of modern sex-science lessons being promulgated everywhere, especially in America, that the new principle upon which this inane movement is attracting attention—and serious students—is this: "Every motive, act, intent and purpose of action in life, as well as every inspiration, sacrifice and love, has the sex-instinct as its basic cause." I will leave such a claim to our members. For yourself, ask this one question: "Is the sex-instinct truly responsible for all—or even any—of the big things you are doing in life?" In other words, if the sex-instinct in you did not exist, would you cease at once to find any motive, inspiration or desire to continue studying, working, eating, saving, spending, doing or even living? What an impossible claim! Its very argument causes one to shudder, not only with disgust, but with horror and shame. Important as is the fundamental sex-instinct in all of us, necessary as it is for the carrying out of the great evolutionary work of the world, and normal as it is in the average human being, to give it such prominence and devotion as is intimated above is but the working of an unsound mind and an unhealthy body.

Other matters pertained to the limitations of jurisdictions, so far as political boundary lines were concerned, the arrangements of a few new jurisdictions, the protection of the symbols of the Order in countries where the Rose Cross symbol was being wrongly used for unofficial purposes, the establishment of an International Alchemical Society, and finally the society I recommended—The Rosicrucian Research and Extension Society. My proposal was to make this an American society, but when I outlined its purposes it was believed to be good for other jurisdictions and after much discussion the proposal was turned over to a Committee to report on the feasibility of making it international. This Committee has not made its report, or rather such a report has not been sent out to all jurisdictions up to the present time.

The Convention closed with eighteen committees and six sub-committees and nine special representatives assigned to investigate, examine and report on proposals, recommendations and motions. All of these were given twelve months in which to complete their work and file reports to be sent to the Delegates throughout the world.

From the moment the Convention closed the many special activities that had been waiting were cast into action and groups of men met at the various hotels in Toulouse, as well as in the Supreme Lodge headquarters for mutual discussion and comparison of records. For three days most of us remained at Toulouse, sight-seeing in the mornings or early afternoons, then laboring with problems of various kinds until late at night.

Toulouse has so many interesting sights and so many shrines of the ancient religious and middle-age mystical schools

that several weeks should be spent there.

In my case I was anxious to get on to Nimes, where the mystics of the tenth and eleventh centuries had their first struggles with the iron hand of the church. But the other Delegates were looking forward only to two other important meetings in Europe, the great congress at Basle, Switzerland, and the League of Nations sessions at Geneva. Since both of these were many days away, they had time to visit the many old places of historical interest outside of Toulouse, while I confined myself to introducing my wife to the many places dear to my heart in 1909 when I visited Toulouse for the first time and learned its mysteries.

I was surprised to find how modernized the city had become and my wife was most agreeably disappointed. She had visioned a very old, quiet, gloomy place, basing her opinion on the stories of its past which she knew so well, and on the records of its many present-day serious activities. But we found music halls, variety theatres and even a winter-garden advertising a show of twenty-seven scenes like the show at the Winter Garden in New York. There were also a number of very good moving picture houses with latest releases, several concerts each week, a very modern trolley-car system throughout the city, and some excellent hotels. Each day hundreds of tourists arrived in large and modern automobiles from England and other European countries, on their way to Lourdes and the Spanish frontier; and some of these cars were from America.

We spent one afternoon in a very old Monastery and examined many ancient relics. The most important visit, however, was to the Gallery of the Illustrious, where every artist or sculptor of eminence, living in the South of France, places one of his rarest works of art before he passes on. Some of the large paintings in this building require half a lifetime to complete—and some are uncompleted, though the artist has passed on. The works of art in this building are never sold, loaned or reproduced on post cards. One must go there to see them, and many famous American and English artists can be seen there all summer making copies of the wonderful paintings.

Our last few hours of visiting in Toulouse were spent in the old Church of St. Sernin, partly of Roman work and partly of the middle ages. In an alcove at the side of the nave of the church are the three large stone caskets of the early Raymonds of Toulouse who did so much for the development and growth of mystical thought in France. There are a large number of alcoves completely equipped as small chapels and one of the most magnificent main altars to be seen in France. A notable piece of art work here is a Byzantine Christ or crucifix some thirty feet high, made of hammered gold, beautifully engraved, and showing rare filigree work. This came from Tripoli many centuries ago. But no visit to this church is complete without a visit to its Crypt downstairs, where one may see the reliefs, bones and parts of bodies of many old religious saints, as well as the rare ornaments and

church decorations from the orient. The vibrations of the place are so intense that after ten minutes it is difficult to remain. I refer, of course, to those vibrations which affect the nature of a person mystically developed. To others such an effect is unknown.

Our personal interpreter and guide escorted us in a fine carriage to some suburban sights and to one of the islands

lying in the Garonne. Finally we were ready to start for Nimes and we left Toulouse and its entrancing sights, the many Delegates, and the very wonderful Officers of the Supreme Lodge, with promises to see most of them again in other cities, and away we were. In my next installment I will describe our interesting trip to and through Nimes.

The Basis of Religion

(Specially Written for Discussions in Lodges and Groups)

BY RALPH M. LEWIS, Supreme Secretary

Wherein Many Questions Asked
By Our Members Are Answered.

MANY OF our members have written to us, asking for some comprehensible basis for religion. That is, to say, their contact with the various religions known to the modern World today, has allowed them to think from association, that there must be some common basis, connection, or foundation, upon which all the modern interpretations of religions are founded. Therefore, let us go back to an original basis, an original source, from which we might say the procedure of religion was established.

In the first place, many ask: "Why religion at all? Why is there religion, and why does the human race persist in religion?" We cannot help but admit that religion has been the result of many manifestations, spiritual, occult, and physical. And though there have been great and wondrous deeds performed in the name of religion, adding much to the glory of civilization, adding much to the glory of God, religion has also brought out in man in its name, the lowest forms of passions that man possesses, to the detriment of himself, and to the detriment of civilization, progress and, above all, contrary to what would seem to be the principles of religion. Many have been the crimes and foul deeds done while under the inspiration or apparent inspiration and illusion of a justifiable act, because of religion.

So when we see that it so sways man in his thinking and doing, raises him to the heights of greater consciousness, and also lures him at times, according to his individual interpretation, to perform deeds of violence and what would seem sacrilegious, we then come to the understanding that religion is a fundamental of Society.

Now what is there in religions, regardless of their varied natures, that seems synonymous with the different interpreta-

tions given them? A little analysis and a little investigation will show that the first requisite of religion, regardless of its nature, is faith. Now to use faith, in an explanation of this subject, we will use the common and popular belief, trust. All these three, summed up, mean an assurance and confidence. But an assurance of what, a confidence of what?

As one technical writer has said, who is not an atheist, but rather an agnostic, looking at it from a purely materialistic standpoint, not being swayed by any particular predominating influence, and trying to classify religion in the category of tradition and custom rather than spiritual inspiration; "Faith, or the requisite of religion in man, does one thing. That is, that no matter if man is but a worm or the scum of the earth, he possesses that illusion that he may attain and become lord of the universe." In other words, the author brings out that the faith of man is but an illusion, an illusionary confidence that he can become lord of the universe, regardless of how small, inconsequential, and immaterial he seems to be. In fact this author implies that it is merely the illusion, a conceit or ego that makes man believe that he can, as inconsequential as he seems to be in the scheme of things, become lord of the universe. So we have two factors in mind; that man has faith which is really the illusion that he can become master of his universe; and then that religion is, briefly, the process, manner or channel through which he can realize this illusion and satisfy his vanity.

Man has adopted various schemes and processes for satisfying his vanity, and the fact that he believes he can be master of the universe. Now we are looking at this belief purely from a materialistic standpoint; not from an occult or philosophical standpoint but from tradition or custom, which accounts for the basis of religion, as we are told in various text books. Since man has desired to become master of the universe he must have attempted some way or other to satisfy this vanity.

We are going to start from the beginning; the beginning as far as chronological records tell us of the beginning of man.



Try to understand man in his primitive conditions. Try to comprehend him in his environment. Let us picture man's condition. Here was man, with very little clothing, perhaps merely crude skins, physically perfect perhaps, but whose brain was very little developed, due to the fact of non-usage, and due to the fact that he relied upon physical existence and the physical body force rather than mental supremacy. Here was man, a weakling in comparison to Nature's elements surrounding him. All the creatures around him were gigantic compared to him. He seemed puny, insignificant, beside the physical creatures around him. Picture man, huddling in a cave or hut, with a terrific tropical or primeval storm raging overhead, with the crashing of lightning, volcanic eruptions due to the geological structure of the earth at that time, with floods, and adjustment of the strata causing earthquakes. Man's life and existence must have been one of fear. His very consciousness must have been inhibited with a constant dread. Every element of Nature seemed to take a personal delight in persecuting him, causing him to suffer and trying to annihilate him. Waters rushed over him and drowned him like a rat in a hole, carrying his little hut away. Great earthquakes tumbled mountains upon him. All nature around him seemed to be pressing down upon him, and trying to eliminate him from the scheme of things. It was a series of personal persecutions as far as he was concerned. Everything around him, far and near was his enemy, and his whole activity was one of self preservation against Nature itself and Nature's elements. In fact, man could not even determine between animate and inanimate things; between those things we know today and classify as being alive, and those things that are not alive in the general sense. To him, everything was alive, everything was animate. When a boulder tumbled from a mountain and crushed him, it were as if that boulder had been waiting for him to pass, then tumbled down upon him, with a vicious attempt to destroy him. When a tree fell on him, breaking his ribs, it seemed to be waiting, as he expressed it, to crush him. Each thing was animate, and all life was attempting to cause him pain and torture.

And why not? Did not everything, apparently, try to injure him, and certainly if it injured him it must have been inflicting punishment? Man must have shied from trees and boulders, even as a horse shies from paper or wood in the road, fearing the consequence of what they might do to him. Even today, at times we see how men cast off the veneer of civilization and seem to revert again to the primitive form, where they even seem to be unable to judge between the animate and inanimate. Have we not seen men who have stumbled over rugs in their own home, which has caused them some annoyance, and attempt to punish the rug by kicking it or stamping on it? Have we not seen individuals trip over a chair, turn around and kick it, just as if it were animate, possessed with consciousness and would suffer punishment for having tripped

them. Sometimes we wonder how far civilized man has progressed. We see the primitive man, fearing everything, animate and inanimate, and trying to punish it by blows that he administered, and being amazed and terrorstruck when his blows were seemingly unimpressive.

Gradually, man began to appreciate the fact that there were things around him that he could not punish. When he did inflict punishment, it was of no value, since the thing he inflicted punishment upon seemed unresponsive. Thus he attempted other means of trying to coerce, persuade, and entice the elements around him, rather than trying to punish them, because when he had failed in punishment, it had added fear. However, there is always that element of faith, that we have discussed, that caused man to believe that regardless of how many obstacles confronted him, he was the master of the universe. Somehow, some way, there was a means by which he could punish things around him. There was some way or another. Thus we see man trying to entice the things around him.

This process of enticing and attracting the elements around gave place to what we now call Magic, or the early magic. With this, we come to the first classification of the early forms of religion. One form is technically called Animism.

Now this is one of the earliest forms of religion. I will explain just why. Even though Animism is one of the earliest forms, it still exists throughout the world today. For instance, in Siberia, Russia, one-third of the population of Siberia are devout believers in Animism; and throughout the World Animism interests ten percent of the population. Ten per-cent of the population is a great proportion to still be believing in the earliest forms of religion and custom. And the records show that thirty-four per cent of the religious believers today are Christians.

Now for a definition of the word Animism. Animism derives its meaning from the Latin word "anima" which means soul. In regard to the adoption of Animism, let us take Mr. E. P. Tyler's explanation; he is an authority and writer on comparative religions. He gives an explanation of the first development of the custom of Animism and pictures it interestingly in this manner: He pictures the crude primitive savage, huddled up on some skins in a dark musty cave on a mountain side, sleeping throughout the long primeval nights. Then he pictures the slow dawn of a new morning and this crude man is starting to his feet, probably uttering ejaculations, and looking about in bewilderment and amazement. For in the morning this primitive man was still in his cave, where he lay down at night to rest, still in the same familiar habitude, and yet during the night he had been clambering forth in the mountains after game, flying and pursuing things over mountain tops, and doing all sorts of strange things.

As Mr. Tyler explains, we of today would say that he had been dreaming. But keep in mind that primitive man knew no more of dreams than of a coffee percolator, and to him it was another form of existence. He began to believe that he must be dual,

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that he must have a spirit, and he began to substantiate and prove it. Had he not sat on the edge of a lake, uttering a loud call, and heard it return from the other side? Had he not also witnessed what we would call a shadow, that seemed to perform differently, but was always with him? He called that spirit.

Keep in mind that spirit, as the primitive man understood it, was not what we call soul. He believed that the spirit was independent of his physical self. He could not control this spirit, that went out night hunting and doing peculiar things. It was just a dual form of himself, and there, says Mr. Tyler, began Animism. With the first form of religion man began to appreciate that he was dual.

We can also give another authority's interpretation of Animism. This eminent authority is Herbert Spencer, the philosopher and logician. He goes on to explain that man's first comprehension of the duality of himself was due to dreaming, the echo, the shadow, etc., and his first explanation coincides with Mr. Tyler's. But from then on it deviates. He says that we cannot, of course, connect primitive man's idea of spirit with modern man's idea of soul, because primitive man believed that spirit was a physical thing, a material thing, but at times independent.

You ask, "What do you mean, that spirit was material according to man's comprehension?" Just this. So material was it, of such a nature that primitive man believed that the body could withhold and retain this spirit within itself and prevent it from leaving. Primitive man, according to Spencer, believed that there was some passage in the physical body where it left and entered. He believed that at death, the spirit or material form left through this passage-way independent of man's attempt to control same.

That is why he developed various forms of trying to drive the spirit out, and at other times trying to instill it in man. We know of old customs, where one who was diseased was believed to be possessed of bad or evil spirits, that had somehow gotten inside his body. Therefore, there were all sorts of incantations and weird rituals developed, for the purpose of driving out of the physical body the spirit dwelling therein. At other times there were ceremonies for the purpose of instilling in the body a new spirit. At death, there were old customs where the body was hidden in a secret mysterious way, to prevent the spirit which had left from again entering into that body.

Now since man understood that he was dual, and that he possessed a spirit, he had a general idea of what the spirit was and he therefore classified spirits. He claimed that there were two forms of spirits: Those that were neutral, which inflicted no injury upon him and did not interfere with his existence or cause him any difficulties; and those that were hostile toward him. For instance, a boulder that tumbled down upon him must have a spirit that was hostile, that was intentionally desiring to hinder him. He had no idea that some spirits were friendly and he could attract them. This had not entered his

mental view of the subject at all. His association with things of life had been with those that were either neutral or hostile, and he believed that spirits must be either neutral or hostile.

He developed various rites and weird ceremonies to try and drive away the evil spirits, and at many times deceived men, and caused them to believe that he had driven the spirit away. Once he had the confidence or real belief in himself that is, that he could drive away evil spirits—then he began to wonder why he could not attract some spirits to himself, for his benefit.

Here we come to the first form of medicine man. The early Siberian or Russian word for medicine man was "shaman." He was usually one of the tribe who seemed to possess a particular power, that caused the other members of the tribe, the other families and individuals, to believe that he was distinct from them and had greater power for driving out a spirit or attracting one. Usually he was distinguished because he had a peculiarity, such as being an epileptic and subject to nervous disorders; and during this process of distraction he was believed to be possessed with a spirit or power that was very great. Therefore, he was pleaded with to use that spirit he possessed for the benefit of the tribe. He was then selected to be a medium for driving out the evil spirits, and attracting the beneficial or good ones.

Many of these shamans were sincere, and really believed that they were possessed with some power that privileged them to attract various spirits and gave them an advantage that the rest of the tribe did not possess. But the majority of the shamans realized that the rituals which they developed for the so-called attraction and repulsion of spirits, were really fraudulent, and they had no confidence in their powers at all. In fact, they were using this false power for the deception of their fellow tribesmen, and the benefit of themselves. The poor shaman who believed faithfully that he possessed power, and attempted to prove it, then failed and usually lost his life. The cunning and wilyness of the deceptive shaman, who knew he possessed no spirit but nevertheless attempted to impress others that he did, was really a benefit to his tribe.

Now you will ask why it is that anyone who practised deception and fraud could be a benefit. It took one who was cunning, quick of mentality, and above the average tribesman, to practise fraud, and it took much wit and reasoning to continue to practise deception upon the tribesmen. Therefore, the fact that they were keener thinkers, more witty, and more cunning, caused them to be the leaders of their tribe, and lead their tribe ahead and up. Whereas, if a true believer in supernatural powers, who in ignorance believed he had powers, was elected chief or director of the tribe, he would not have been a possessor of that keenness and alertness that the deceiver had, and therefore he would have been of little benefit to the tribe and the early form of civilization.

Man now went a step further. The next form of custom or religion was



called Fetishism. This is a Portuguese word, meaning "saint's relic." Briefly, it means that some article or material thing possessed a spirit or power within itself. Since man knew that there were spirits that were good, and spirits that were evil, and that there was a shaman or medicine man that could attract the good spirits, he wanted to have these good spirits around him always, so that he could be protected by them. Of course it was impossible for him to be constantly with the shaman or medicine man. Furthermore, he did not always have the material wealth to persuade the shaman to enter into incantations to attract the spirit to him. So he believed that there were certain articles infused with a phenomenal power and if he carried these with him he would be protected.

In the early forms of Fetishism, these articles were usually little peculiar stones or minerals, which because of their attractiveness to the eye were selected by primitive man, taken to the shaman, and blessed according to the ritual which was supposed to bring into the little stone a good spirit, that would protect the possessor of it. Thus we see primitive man hunting game, with a string of these amulets around his neck. For instance, on this string around his neck there was a lion's tooth for ferociousness, a tiger's eye for keen sight, a human heart for bravery, and so forth.

Even today we see how Fetishism is still practised, and many of us know of individuals who still believe in the possession of a rabbit's foot. Many people still believe in hanging a horse-shoe over the door, and in certain good luck stones. These are merely forms of Fetishism.

When man wore these various articles he thought that he possessed more power. If he went out to perform a deed and failed, he threw these amulets away. It was easy to select new ones, or have new ones blessed. Man owes much to Fetishism, because it was the first thing that gave primitive man a little confidence and hope, and helped to drive some of the fear from his heart.

From the individual Fetish hung around the neck, there came a tribal fetish. That is, the tribe all decided upon one particular thing that they believed possessed all the good spirits, and thus it became adopted by the whole tribe. Tribal Fetishism gradually evolved into idolatry. However, it evolved so slowly that you cannot tell where fetishism ended and idolatry began.

For instance, after the tribe had decided upon some particular thing that was believed to possess wondrous spirits, that became a fetish. If it was something that they used to attract the favorable spirits to them, they made it very beautiful and it became an idol. If they desired to use this idol or fetish to drive away evil spirits, they made it ugly and grotesque.

Later, they decided to place this idol in some little building, in some shelter where the idol would be protected from the storms and winds, and this place should be holy and sacred. The first church, therefore, was a building to hold or contain the idol, which was the worship of the tribe.

"Church" does not really mean a building, but a place dedicated to the reverence of something. Therefore the first church was a shelter to protect the idol. It was dedicated to the reverence of the spirits that were supposed to reside in the idol, attracted or repulsed by it.

Later, we find man going to this church and smearing various juices over the surface of the idol, the purpose of which was to attract the spirits to it. If the idol would attract these spirits, the smearing of this juice (generally the juice of fruits) was presumed to persuade the spirits to remain. They would enjoy the smearing of juice, and would stay to relish same. We thus have the first form of offerings—an offering made to the spirits.

Later, the form of offering became a little more developed, and we have sacrifice; where something of the utmost value, that was scarce and would be a denial, was offered. Whatever they offered as a sacrifice was something that was very scarce, that was a treasure, and was of great value. It was something man possessed, which was valuable in the material things of life, and he was contributing it to his god. Thus we have a sacrifice.

During this process of sacrificing, man tried to show his gods how much he enjoyed their favor, how much he was pleased and how much he needed and believed in them. For doing that, he created a form of dance, rhythm, ceremony, and song, whereby he was entering into the enjoyment and praise of the things the spirits would bring. Various songs to accompany the rhythm were created; thus we have music and the first forms of prayer.

We now come to another state of religion, that called Tabooism, meaning "marked." You will agree, as we proceed through this custom, that it is very much in existence today, even in our own lives, sometimes consciously and sometimes unconsciously. Tabooism was the belief that various articles possessed a fiendish or devilish power; that if a man were to touch the article he would be injured or destroyed in a severe way. It was known as taboo, and must be left alone. Man began to select all sorts of things as being taboo, and if he touched them he would be punished and suffer penalties. For instance, the use of the word "God" in ordinary conversations was taboo. It must not be uttered or some calamity would befall. Certain things were to be left alone. Other forms were the killing of a fellow tribesman, which was supposed to bring great torture or torment upon the individual committing the murder. Perhaps we can see the need for such a taboo; if there was to be strength in the unity of the various individuals of the tribe they must preserve themselves and live together. So it became taboo to kill a fellow tribesman. The stealing of a fellow tribesman's wife, also, was taboo or marked. Of course, in more ways than one this was bound to bring serious consequences. Uncovering one's head before an idol was considered taboo, something that should not be done unless one desired to suffer the penalty.

If you will stop a minute you will realize that tabooism, as I said before, is very much in evidence today, under a new heading termed "superstition." There are things we refuse to do because we fear that some serious consequence is going to result from it. For instance, the sitting of thirteen people at a table, walking under a ladder, and the knocking on wood before and after certain conditions. Many other forms of superstition are nothing but tabooism.

Now we come to a radical change in the early customs and rites, and to a more progressive form and a more established form of religion. Man, up to this time, had been a hunter or pursuer of game. If he wished to preserve himself, he must go out and pursue and slay game. He must travel far and wide in his hunt, and suffer himself to danger and exposure, to hunt for that which meant his very existence. But slowly, man stopped this tramping through trackless wastes in the pursuit of game, because he found that he himself was not the only hunter. The other forms of life were pursuing him, and they were better equipped than he was. Thus they would soon annihilate him and he must find some other way to satisfy and preserve himself. So he gathered various types of animal life together in herds; first, the wild mountain goats and bison. Then, instead of pursuing game, all he had to do was to be the keeper and watcher. This gave him time he never possessed before. He could sit on the sloping hillside, and watch his flock grazing. He could lay there and look upward into the great, blue canopy above him, and even think and wonder. He began to look at the motion of these circling dots above him, began to arrange them in his mind and figure them out, became accustomed to their movements, and even tried to chart them. He began now to respect the things above him, as equally important as the things beneath him. He began to realize that there was a great power beyond him, and he respected this power in some way and feared it.

But still man was not entirely independent of the elements of nature, rain, heat, and so forth. Sometimes the heat would burn up his grazing lands, and he had to travel and move his herds across the country to other places where grazing land was plenty. Thus he realized that he had not quite freed himself from the conditions of the things on this earth.

Finally he got to the point where he began to use the earth beneath him in a different manner, which we today call agriculture. He began to sow and reap. Instead of making him independent, however, this made him more dependent, for, if the seasons were not favorable, he could not pick up his crops and move a great distance away. He had to stay right where he was and put up with the conditions. Therefore he began to respect the seasons of Spring, Summer, Winter and so forth, because he was entirely dependent upon them for his existence. These seasons meant so much to him that he formed various ceremonies, rites and prayers, for the worshipping of the gods of the seasons.

Our seasonal festivities are really based upon these old forms of worshipping, the various seasons as they came about. Man used to welcome the season in with all sorts of strange and weird incantations, to show how much he appreciated the spring, and how much he disliked the winter, and so forth.

We can easily see the connection between these early forms of magic, adopted to attract or repel the seasons, and our festivities. All through religion, even up to today, magic still plays a very important role. No matter what man's belief was, he always had faith that there were certain elements and certain spirits that could be made, by certain customs, rituals, and incantations, to perform for his benefit. Even today many of the ritualistic forms of our churches are based upon the old magic systems of yore.

As man established himself in a definite place, and got over being a nomad, wandering from place to place, his tribe began to grow, for two or three reasons. First, since they were not pursuing game they were not exposed to so many dangers, and the loss of life was not so great. Secondly, since they were growing crops they always, under favorable conditions, had more than they needed to consume, which they could store away; and this storage took care of the slack seasons. They became better fed, better clothed, and naturally their numbers grew. Their strength in numbers prevented them from entering into small wars, and many of the tribes united, forming large communities.

The forming of various groups brought about, at first, some of the different interpretations and religious beliefs. Some of the Fetish gods and idols of one tribe had to be blended into those of another. Peculiar things and instances arose out of this condition, which, according to some authors, were precedents of some of our higher forms of religion today. For example, if some individual had done something that was taboo or marked, as we explained before, he expected to suffer some penalty, or be punished directly by one of the spirits of the earth for this violation. But when they came together in large communities, it seemed peculiar that some individuals were doing everything that was contrary to what was good, doing injury to others, performing things that were taboo, and still they seemed to avoid punishment. This was very inconsistent with the principles or doctrines of their religion. How could these individuals, even though in a large community, do those acts which were crimes against their gods, and still not suffer the penalty?

Before we proceed further, let us say that most of the crimes that were considered crimes against their gods, were really social crimes or acts. For instance, the marriage of near relatives, theft, and murder. All those things which we could call social or state crimes today, were considered crimes against the gods, and were made moral rather than social crimes.

Many people believed that those who committed these offenses, and did not seem to suffer any penalty that was visible, certainly must be punished in an invisible



way. They had to believe this, or it would contradict their basis of religion. So they argued that if the gods on this earth did not punish the offender visibly, they would punish him in an invisible way. They would punish the spirit within him.

Here we come to the first real understanding of soul: That man's inner spirit could be punished, even if his physical body was not. Still these individuals continued to do wrong, and if their inner spirit was being punished they did not seem to show the effect of it. It caused the mass to be discouraged, and desire an explanation: That if they were not being punished inwardly and outwardly, here and now on this plane or earth, then their inner spirit or dual side of them would go away to some other place, up above and beyond, or down below, and there they would be punished. Here we have the first comparison to Heaven and hell; an invisible place where man would be placed in

another life, to reside in a hades of torment or a heaven of bliss.

From this point on, we begin to see the early forms of philosophy gradually making themselves manifest in the consciousness of individuals, from the ancient Egyptians, the ancient Greeks, up to the present time. From that stage the spirit is likened unto the soul, and there is a possibility of a heaven and hell and punishment, if not in this life, another which gives a basis for Karma, Reincarnation, and so forth.

Once this basis was established, the great thinkers of the various times took one of these elements, and pursued it, trying to construct a philosophy and build mythological fantasies around it, to satisfy their own understanding and queries, and those of others. All we need do now, is study the comparative religions to get the various thinkers' interpretations and analyze the structures, built from this one foundation.

Zada, or Looking Forward

By J. H. Thamer, K. R. C.

The Conclusion of a very unusual story of mystical nature, which began in the January, 1926, issue.

Chapter 10

PEACE AND HAPPINESS

ZADA and Orville, realizing that they could not be of any more assistance, decided to return to America. Upon asking Philip regarding his plans, he informed them that Zova had consented to accompany him to the New America, providing her father also receive permission to go along, for he himself believed that Russia at the present time would be better served by his absence—in consequence of which Philip said he would ask Trotzie to grant this request.

Upon discussing the matter with Trotzie, he said he believed that the deposed President's better nature had been awakened by the recent events, and that in consideration of the services rendered by Philip, he felt it to be his humane duty to also allow him to depart as desired.

Philip said it was his desire to visit his parents before returning home, in the hope that through the loss of their wealth they might be amenable to reason and be persuaded to again return to their home-land and become good constructive citizens, and at his behest Zada and Orville consented to accompany them.

Before their departure Zada got into communication with Mr. Raymond's butler, who informed her that a meeting of the American colony would be held at the "Briars" the following evening to discuss

ways and means of meeting this emergency, for they, when shorn of their wealth, were no doubt now practically helpless.

After discussing the matter with Philip and Orville, she informed the butler that they would attend the meeting the following evening unannounced.

As they would be able to reach southern France in a few hours in their swift aerocar, they spent a very pleasant evening in Zova's former home, deferring their departure until the next day.

Trotzie and the members of his new council being present that evening, the embarrassment which you would naturally expect, from this informal meeting of the new with the old, was greatly relieved when the deposed President asked permission to address them, and upon it being granted expressed himself as follows:

"Fellow-countrymen, which I may still be permitted to call you, it is with humiliation that I now speak to you, not because of the fact that I have been reduced to my present status, but that I allowed greed and egotism to govern my actions in the past, when, as I realize, love and justice would have given, not only to the people of Russia, but to myself the only real happiness; and I believe that, after listening to the addresses given by your new President and this estimable young lady from the New America, all of the former members of the old regime who were present have come to the same conclusion as I have."

"It is to be hoped that the former monied powers of America, to whose ambitious proposals we so foolishly listened, will also now be influenced by the chastening power of the ignominious defeat of their selfish ambitions."

"I wish to thank you who were instrumental in securing my freedom to go with my daughter to the New America and hope that at some future time I may be permitted to do something constructive for this, my home-land."

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"On behalf of my former associates I would ask your forbearance, which I believe will be shown them, and to you, my successor, I can only wish the success which must eventually crown your efforts if followed out along the same lines which the New America has proven are essential to successful attainment."

At the conclusion of this short address, which was delivered brokenly owing to his emotion, Trotzie very feelingly thanked him for his present attitude, assuring him that the greatest consideration would be shown his former colleagues compatible with the future welfare of the country.

The following day Zada and Orville, together with Zova, Philip and Zova's father, departed for the south of France in Orville's aero-car, Philip meanwhile instructing his lieutenant to return home by direct route.

Arriving shortly after dusk, and making a noiseless landing on the spacious grounds surrounding the "Briars", they were admitted by the butler, and, under the guidance of Philip, escorted to his father's spacious library where the meeting was in progress.

His father, who was addressing the meeting, stopped short when Philip threw open the door and entered, followed by his companions, and as no word was spoken, so great was their astonishment, Philip took the initiative and introduced those with him.

Their look of consternation and astonishment increased when the deposed Russian President was introduced, although he was known personally to many of them, and the tense situation was somewhat relieved when he briefly spoke to them as follows:

"Gentlemen:

I will offer you no words of censure or criticism, for we all are equally to blame for the destructive methods we attempted to put into operation to satisfy our greed and pride; neither can I give to you any satisfying promise, for I know that the billions of gold you advance in the hope of attaining your egotistic desires is lost to you forever."

At this point in his address his listeners seemed to recover their wits, everyone hurling vituperation at him at once, for they had not as yet felt the pinch of poverty and loss of prestige sufficiently to chasten their pompous and superior self-esteem.

Philip's father, who seemed to have a deeper sense of the predicament they were in than did his associates, finally brought some semblance of order to the meeting, and then scathingly denounced Philip for the part he had played against them.

When he ceased Philip attempted to explain that his greatest desire was to be of assistance to them, in the hope that it was not too late for them to contribute something constructive to mankind during the balance of their natural lives.

This was received with such vehement reproaches and sneers that Philip, turning to his companions, sadly suggested that it would no doubt be advisable to withdraw, to which the others acquiesced, and return-

ing to their aero-car were soon enroute to their home land, arriving at Washington early the following morning.

Zada's suggestion that Zova and her father be her guests until such time as other arrangements were completed, was received with pleasure, while Orville and Philip needed no coaxing to accept her cordial request for their presence at dinner that evening, which later proved to be a very joyous and eventful occasion, for at its conclusion Orville arose and in a few words made the announcement that he and Zada had decided to celebrate the successful culmination of this critical period in the country's evolution with their wedding and proposed that Zova and Philip do likewise, to which Philip, speaking for both of them, as he said, heartily seconded the proposal.

After considerable banter and discussion it was decided that this double event be performed on the morrow, and, as a fitting climax, the two happy couples would visit the sunken Atlantean continent for a honeymoon trip.

We will not go into detail describing this happy double event, but instead we will accompany them in spirit on the most unusual honeymoon ever attempted by any one.

Following the same route as that taken by Zada and Orville on their previous trip to Atlantis, they descended to the water and submerged at a point, as near as they could judge from their chart, that would bring them directly above a high plateau on the sunken continent.

Zova was all excitement at this, to her, a new and novel experience, and as they submerged still deeper and discerned huge ruins directly beneath them, shining with a peculiar phosphorescent glow, their wonder increased.

Descending slowly they finally came to rest on a smooth plateau directly beside a huge structure in a fair state of preservation, but to what use it had been put was not discernible from outside observation.

Donning their under-water suits, they safely disembarked, fastening their craft securely with a hawser as on their previous trip of exploration, Orville suggesting that for safety they connect their flexible speaking tubes, which was done.

What first attracted their attention was the luminous glow emitted by the large cut stones of which the building was constructed.

Upon close examination, Zada came to the conclusion that they had been covered with a cement-like property, which contained the light-giving qualities, for at the spots which had apparently peeled off this quality was lacking, leading her to believe that these ancient people had a process of producing radium easily and in large quantities, which had retained its luminous qualities for upwards of twelve thousand years.

Circling the building, they discovered a large opening, or entrance, the huge doors of which, made of bronze-like material, lay on the ground outside.

Their movements of necessity were slow, moving as they were in close conjunction



with one another, and also being retarded by the strong current sweeping through and around the ruins.

Upon entering, they beheld what appeared to have been a combined workshop and laboratory, for different tools, peculiar retorts and appliances were still to be seen attached to heavy metal tables and stands.

Noting a large stairway leading upward, indicating realms to explore in the tower of the building, they ascended, not walking up the stairs as you would expect, but slowly floating upward by regulating the density of their under-water suits and foot-weights. They soon found themselves in what appeared to have been an observatory, and I will endeavor to describe the peculiar instrument, or appliance, which still appeared to be in a fair state of preservation, and which rested on a pedestal in the center of the tower.

Suspended by two burnished copper rods from an arch in such a manner as to prevent it from touching the supports at any point, was a large mirror, or deflector, made of a highly polished metal, at the back of which was an arrangement of incandescent corus resembling those of a piano.

On thin metal plates, which they found nearby, covered with cuneiform characters which they afterwards deciphered, they discovered that while the mirror reflected everything as in a calm lake, some one of the myriad wires behind it was vibrant to every possible inflection of sound, and others likewise conveyed every reflection to the palace of the ruler, thus proving that the radio equipment of today is merely a re-discovery of ancient knowledge.

They also discovered that the telescopes used by the ancient people were equipped with appliances making use of an Odic fluid, as they termed it, which enabled them to plainly see the different conformations on distant planets by the increasing of the light-wave vibrations.

Orville was very much interested in a large cigar-shaped vessel, which seemed to have been under construction when the calamity befell them, and they found from the records upon the metallic plates that they used aero-cars in those days, which they called Valixes, again showing that there is nothing new under the sun.

After taking exposures of the different instruments and appliances with their under-water camera, and securing as many of the metallic records, in the ancient Atlantean language, as they could find, they decided to return for Zada was impatient to decipher this valuable find as quickly as possible.

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Here "The Master" ended his narrative or description of what he expected to experience in his next incarnation during the twenty-first century, promising that at some future time he would be pleased to

THIS CONCLUDES THE STORY OF "ZADA"

It has been a wonderfully interesting and instructive story. It is to be published in book form in the near future and already negotiations have been made by foreign branches to translate and publish it in several languages. We hope you have enjoyed it as greatly as we have.—Editor.

enlighten me relative to knowledge of the ancient Atlanteans.

Casper:—

But my dear Lucas, have you not, like myself, wondered at what was to be learned from these ancient records?

Lucas:—

You forget, Caspar, that you are as yet of the material world, where time and space, are, as you think, of such vital importance, while to me, on this spiritual plane, all things come in their proper time.

"The Master" however gave me some further information to impart to you and I would admonish you to carefully retain that which you are about to hear, and also use every means at your disposal to spread it among your fellowmen, so they can improve the condition during their present incarceration and thereby hasten their evolution towards the final sublime state.

Before giving to you these Laws, as related to me by "The Master" I will again refresh your memory relative to some of our studies, while I was with you upon your material plane.

You will remember how we learned that the real Self is not the body or even the mind of men.

These things are but part of his personality, the lesser Self.

The real Self is the Ego, whose manifestation is individuality.

The real Self is independent of the body, which it inhabits, and is even independent of the mechanism of the mind, which it uses as an instrument.

The real self is a drop from the Divine Ocean, and is eternal and indestructible.

It cannot die or be annihilated, and no matter what becomes of the body the real Self still exists.

It is the Soul. Do not think of your Soul as a thing apart from you, for You are the Soul, and the body is the unreal and transitory part of you which is changing in material every day, and which you will some day discard.

The Spirit in man, which is the highest manifestation of the Soul, is a drop in the Ocean of Spirit, apparently separate and distinct, but yet really in touch with the ocean itself, and with every other drop in it.

"Ponder over this carefully," for if your body is the material encasement of the Soul, or this drop from the Divine Ocean, how necessary it is to have the knowledge, to give it the proper attention, so the Soul can develop in harmony with Divine Laws.

Nine-tenths of the people of this world are unable to govern themselves well, and they cannot in saneness expect to do so until every part of their own nature is held in an iron grasp of merciless subjection to high principle.

Let us rejoice in those earnest workers whose motto is, "Look up, not down; look out, not in; look forward, and not back, and lend a hand."

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A Brother of the Rosy Cross

By Agrippa, 32°, Frater Khurum

This is the Ninth Installment
of an interesting story which
began in the July Issue.

"I thank you," said Hatshepsut, "but why do you take me from my people?"

"Because you dared to brave Typhon in his own land and because you brought discredit upon a god who is worshiped even as Isis and Osiris."

"Oh," thought Hatshepsut, "I must commune with Aahmes."

She therefore dismissed Hatsu and, calling the dumb woman, she was soon at rest.

As I was gathering with the other priests for our evening meal, a great commotion was heard at the gate of the temple where we were staying as the guests of Ammon Ra. What a beating and pounding there was upon the gate. A porter ran and opened it, for it had been closed for the night. Kenkenes entered clothed in his armor and called loudly for me, not seeing me because of the dark. When I went to him, I asked him what was the matter. He answered:

"Hatsheput, the High Priestess, has disappeared," and then he related how she had been bathing with the maidens and went beyond the point where they could see her, but whether some wild beast had set upon her or whether a crocodile had caught her he did not know. He had questioned the guards about the bathing place and they had not seen her.

"Have you told Pharaoh?" said I.

"Yes," answered he, "and he has despatched chariots and footmen both up and down the Nile. Fast runners have likewise been sent to Karnak, to Philae and down the Nile to Heliopolis and into the Delta to Tanis, Buto and Sais. Likewise the soldiers have been warned to watch for any strange ship and board it if necessary."

"Well and good," cried I. "Kenkenes, you are a fighting man. I am not. Bide you here till morning, then we will see what the visions of the night have brought me and we will confer again. It is now dark and neither you nor I could do anything tonight."

I retired to my private apartment. I lay comfortably upon my couch, covered with a lion's skin, and before sleep overcame me I gazed long upon a ball of green crystal. At last I was able to see with the spirit, and leaving my body upon the couch, I in my Ka sped in search of her who was more than life itself to me. North I travelled over the great Nile as she rolled below me. Villages and cities I passed, temples I wished to pause at but still the spirit drove me on. I turned toward the East and my thought passed upon the temple of

Set at Mendes, yet my spirit would not let me stop. Still Northward I went, further down the Delta and out into the open sea. Ah, I was to be rewarded, for straight ahead of me in the moonlight I saw a ship, yes, a golden galley, the trireme, which was sailing northeast, using all the power of oar and sail to make for the canal that flowed between Asia and Africa.

As I approached in the spirit, I could feel the influence of the mighty wills of those who were the priests of Set working against me. It took all my will power to keep from being driven back to my body, but underneath these adverse influences I knew that Hatshepsut's spirit was calling me and that she was on that ship.

At last with a mighty effort of the will, I stood before the High Priestess.

"Soul of Hatshepsut, what have you to tell me?"

"That we are bound for Babylon, the City of Cyrus and Arterzerxes, and Hatsu has me in his power. He plans to take me to Ur of the Chaldees, there to wed his god."

As soon as I heard these words I was immediately in the body and awake. I rang my bell for Kenkenes and he presently stood before me. I related to him quickly that which I had learned in my spirit and suggested that we ask Pharaoh for a fast ship and go in pursuit of the golden galley. Kenkenes was well pleased with this suggestion so we sought Pharaoh. We found him and were admitted to his presence. I told him what I had learned and of my desire.

"Your desire is granted," said Pharaoh, "and by the time you can get to the river, a ship well armed and fast will be waiting for you."

We made obeisance and left upon our mission.

At the dock there was awaiting us a boat and presently we were upon her deck and the rowers were bending to their task. Down, down the river we sped, going rapidly with the current to the sea. None stopped or hindered us for in the prow and on the mast was to be seen the standard of the Lord of the two Lands. Toward evening we were well into the Delta going down past Bubastis, for this branch ran in a north-easterly direction and I thought that in this way we would sooner reach our quarry. As we shot out of the river into the sea itself there before us we saw, lying to and waiting for the tide, the golden galley. In a moment she saw us and I could see a great commotion upon her deck. The oars were soon out and rising in rapid swing as she tried to leave us, heading for the northwest, her commander no doubt thinking that she could outrun us in the



open sea. I called Ramose, the king's commander, to me and asked him if he had any heavy stones in the ship and a means to shoot them. He replied that he had and there was in the bow a large catapult which had done good service. I commanded him to unleash it and get to windward, then let go just a little in front of the golden galley, as I thought this might bring her to. Kenkennes, who stood upon my right, agreed with me so we gradually worked to the windward, pulling around with the oars; Ramose, standing there with the lever in his hand, took careful aim, and, with a whirr, and then silently, the great stone sped on. Higher and higher it rose in the air, making a perfect arc. Then with a sudden splash it dropped directly into the sea, not many stadia before the galley.

Hatsu and his men paid no attention to this, our first message, so we prepared to send another. This time Kenkennes suggested that Ramose come nearer than before. Once more as we rose upon the crest of a wave a stone shot from the catapult. This time it struck fairly in the bow of the golden galley and we heard groans and cries. But still on they went.

"Well, Aahmes," said Kenkennes, "I do believe that we will have to fight them."

"I am ready and so are my men," said Ramose. "Let us at our work then."

Our galley swung around once more and extra anchors were tied to ropes brought up from below. Greek fire was brought forth, bows, javelins, swords and arrows were piled in heaps about the mast and at the bow and in the stern. The drummers began to beat more quickly upon their kettle drums and with every beat the ship quickened her speed as the oars flashed in unison with the drums. Down, down we bore on Hatsu and his ship. I breathed a prayer to Isis that she would protect her daughter. We were almost on them now. Side by side we ran for a few moments, then, with a grinding and with the sound of breaking timbers the two ships came together. In a moment our men had cast the anchors into the golden galley, the ropes were fastened tight, and the two ships were locked in each other's arms. Planks were thrown out and our men, with Kenkennes at their head, swarmed over the side and into the waist of the ship.

But what a surprise met us, for, as our men reached the deck of the golden galley, from every side sprang up Persians armed to the teeth. Back and forth from bow to stern we fought, neither side gaining upon the other. The deck was slippery with blood and one must fight carefully or he would fall over those who were already down. I, with Kenkennes, fought our way aft where I knew Hatshepsut had her cabin. For a moment Kenkennes went down and I fought above him guarding him till he could gain a foot hold. Nearer and nearer we approached the cabin and, as Kenkennes fought on, I turned and broke open the door. There behind it, calm and placid was Hatshepsut, with the poor dumb woman wringing her hands in terror. I directed Hatshepsut to keep close to me and went upon the deck. In the moment

I had been gone a change had come for the worst, for our men were giving back and were closely followed by Hatsu and a great Persian who fought beside him. Back, back our men were driven into our ship and Hatshepsut, Kenkennes, six soldiers and I were left alone upon the poop of the golden galley. I saw Ramose upon his quarterdeck and, calling to him, I commanded him to cast off before all was lost so that he could tell of our defeat to Pharaoh.

Sailors with axes soon cut the ropes that bound the ships and a gulf of water widened as they drifted apart. Ramose and his men were too busy casting the dead into the sea and Hatsu, with his men, were drawing in upon us as our men died without quarter. I whispered to Kenkennes to throw a burning torch which was near at hand into the Greek fire in the waist and then turning to Hatshepsut. I asked if she could swim. She answered "Yes."

"Then give back," I cried, "to the very rail and fight there a moment, then jump into the sea."

Kenkennes quickly threw the burning brand into the Greek fire. There was a flash and a roar and with it we three leaped into the sea. Down, down I went but at last felt myself going upward. Quickly my head was above water and I saw Hatshepsut closely swimming beside me. But Kenkennes I did not see. I took hold of a broken spar that was floating near by and placed it beneath Hatshepsut. I had just done so when near to me I saw rise out of the sea a clutching hand which I recognized as that of Kenkennes. I took it quickly and with Hatshepsut's help I bound him to the spar so that his head was above water. Then I took time to look about. In the distance, enveloped in flames, was the golden galley and, as I looked, I saw her maddened crew one by one leap into the sea. She was now burning right merrily. I heard the sound of oars and close to us was our ship.

A small boat was put over and then we were once more on deck and among friends, with the battle gained and Hatsu, as I thought destroyed, and Hatshepsut safely in my keeping.

In due time we arrived safely at Thebes and took up once more the even tenor of our ways. Hatsu was forgotten and we heard little of the doings of the priests of Set.

* * * * *

The years came and went and, true to the promise of Isis, Hatshepsut and I, Aahmes, Priest of Isis, still lived and ruled our temples in the land of Egypt.

We together saw the power of Persia broken and Greece rise from the embers. Alexander, like a flash of lightning, rose to power and died. We saw the Ptolmeys sit in the seat of the Pharaoh and we lived on.

We still ruled our spiritual children when Caesar came before Cleopatra and we saw Anthony lose himself in his love for the last Queen of Egypt.

Rome came with her heavy and armed men into our land; we saw the rise of Alexandria and its coming to mighty power as the seat and mother of all learning.

Christianity rose from the breaking dawn of other worships and one night I heard the voice of Isis commanding me to go forth from Egypt and, with my mighty secret of life, to wander through the world and impart those truths of learning, which I had received before the Goddess, to those I should choose from the sons of men. Hatshepsut still stayed on, the last of an almost forgotten faith. She stayed to tend the sacred fires and to await my return. Months changed to years and yet I returned not to Egypt but instructed many and led them to the light. I was known by many names and have taught in many lands. Yet my heart ever longs for the valley of my birth and the companionship of Hatshepsut, but I am only a worker in the Brotherhood and must continue till I am released by our Holy Mother. So, Oh Hatshepsut, I send you this that, if you as my twin soul think best to give it to the neophyte who will come to you, you may do so that he may know that he whom he calls Saturnius is also known as Aahmes, High Priest of Isis, and with you, Oh Priestess, the custodian of the truths which are revealed Sub Rosa.

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This was the strangest story I had ever read but why should I not believe it for it simplified many of the apparent enigmas pertaining to Saturnius. The subject was so much in my mind that the rest of the voyage passed quickly and one morning I awoke to see the Statue of Liberty greeting the rising sun as we approached. I went to the museum and gave my report. Then I went to call upon Saturnius at his apartment, where, after many hours of conversation, I at last decided to give up my position at the Museum for the present and become a student of Saturnius.

Shortly I had become a Neophyte and had entered upon my new duties. These were not hard for I was told to carefully study the Bible, the Book of the Dead, and many fine works of the Occult Sciences that he would give me in due order. I was also to begin my study of Astrology, the Divine Science, for without that one cannot enter deeply into the hidden knowledge.

I was kept at this work many months. Autumn had changed to Winter, Winter to Spring, and Spring to Summer again ere Saturnius made a sign that I was progressing. I did not doubt that in due time my patience would be rewarded. And it was. For one morning, as I was studying the Kabbalah, the Secret Tradition of the Jewish Priesthood, and meditating upon the great symbol, the double triangle of Solomon which stands for the Two Ancients of the Kabbalah, the God of Light and the God of Reflection known to the Hermetic Brethren as the Macroprosopus and the Microprosopus, Saturnius entered my room. He had kindly given me a room under his roof so that we could be together and he could help me in my studies.

"Good morning, James," said he, "I have news for you. The time of your second trials draws nigh. You and I tonight will go to a place where we will gather with others to perform certain rites, for the Moon tonight enters the Cardinal

Sign of Cancer, the Crab. As it is a time of healing, we shall gather to send forth to the sick in body and soul the healing influence. I cannot tell you either the name or the Brotherhood or place."

Suffice it to say that when we arrived Saturnius was greeted as one holding his high and exalted station should be.

The Initiation was soon in order for the ceremony. I was in the ante-room of the Adytum, waiting to be summoned for my trial. I heard the sound of sweet music. The odor of incense was wafted to my senses and I heard a choir of men's strong voices singing these words:

"There is a Word no mortal tongue
May dare its mystic sounds combine
Nor saint hath breathed nor prophet
sung
That holiest of names divine.

"Nor may the finger of the scribe
Presume that hallowed Word to write;
Accursed alike from Israel's Tribe,
Were he who dared that name indite

"Yet though lip nor pen may dare
That name unspeakable impart,
'Tis ever breathed in secret prayer—
'Tis ever written on the heart.

"With care preserved, the Sacred Word
Is erst indeed a blessed dower
We bow before thy name, O Lord,
And its great marvelous power."

I heard the rattle of bolts and chains. Four figures, clothed in scarlet and hooded in black which concealed their faces, stood before me, one of them carrying a lighted torch. My hands were bound and I was covered in black; I felt my hand taken and knew that I was passing living beings, though I could hear no sound. I seemed to be going downward and, as I progressed, horrid sounds struck upon my ear. There were screams and howls of malediction and agony. My foot struck against something that crunched like dead bones. I smelt smoke and heard the rush and roar of water like a mountain torrent. I heard a distant clap of thunder that swelled and reverberated, first near and then afar. I could almost see the lightning. As the thunder rolled again, it seemed like a heavy battery in action. Then all was still.

I missed the hand of the guide which had led me along the way. I felt cold water touch my feet. I heard a whisper, "Run, run for your life, if it is worth saving." In my fear I raised my hands and found they were unbound. Quickly I cast the hood from me. Dimly in the darkness I discerned a whirling stream which was rising so rapidly that it had already reached my knees.

I could see nothing of my companions and I knew not where to turn. I moved as quickly as I could and found that I was walking through a narrow passage which led up hill. It did not take me long to be clear of the water for the passage turned quickly to the right where it was dry.

I was alone and in the dim light which seemed to come from nowhere I could discern that which made my hair begin to rise upon my head. I saw that I stood



where three ways met. On my right hand I noticed five niches in the wall and in each niche there lay a mouldering corpse. On my left only one niche was open and that was empty. Before me I could see other niches, some full, some empty.

What had happened? Surely I was not in the Roman catacombs of St. Agnes, for I had been there only a few years before. Which way should I turn and what next was expected of me? That I knew not. As I listened, I could not hear a sound and the darkness about me seemed to deepen. What, indeed, was the meaning of all this? My anger began to rise at myself and Saturnius for being duped so easily. In my bitterness I laughed aloud. It seemed to me fifty demons laughed in return.

Was I to be lost here forever and lie with this mouldering flesh that I saw about me? What a fool, indeed, I had been to try to learn that which man should not tamper with except with long preparation. What cared I for Hermes and his teaching? Saturnius lied when he told me that I had lived in Egypt. Was he not insane and must I not be so, to have listened to him?

The darkness, if possible, grew denser. As I walked I stumbled over a heap of bones. I heard a hiss and something glided away from under my foot. It was a serpent and my feet were bare. What if it had bitten me? Well, only one fool the less in the world. I heard the whirr of wings and a bat passed near my head, so closely that he almost brushed my face.

Well, I would not stay here to die like a rat in a trap. I would at least make an effort to escape. So I began to walk and, as I walked, I could smell the odor of sulphur which began to choke me; so I retraced my steps and walked full tilt into a blank wall. Surely I was trapped. What should I do? It seemed to me I heard a voice say, "Pray." Ah, to whom? For I had not yet learned the lesson of real faith. To God, of course, to Him who answers that invocation. I was not ready yet to pray so I sat upon a pile of bones and as I looked, a light seemed to spring up from the floor. There was a dark patch in the center of the light, which began to grow. It steadily increased in size, changing in form and assuming a sickly color.

In my studies I had read The Pneumatology of Paracelsus and his words in regard to elementals came to me, where he says, "If such entities are invisible under normal conditions to a human being, they may be well perceived—on their plane and may after death take on themselves the forms of animals and monsters which they were brought to resemble by their evil thoughts—if the character of the person is thoroughly evil, it will cause the astral form to assume a hideous form."

As I watched, it developed the head of an octopus with its long and horrid arms which began to move in their peculiar way. The body appeared like that of an ape, with feet and legs like those of a goat cloven in the hoof.

What was this imp, a devil? Or was I going mad? The creature moved toward me reaching out with its many tentacle-

like arms. I drew back, but then remembering the magic power of the Seal of Solomon and my experience in Egypt, I quickly traced it upon the ground. When this creature saw this sign, it paused, not daring to advance. At last I spoke.

"Who art thou and what do you want of me?"

My voice whistled through my lips. Fear clutched coldly at my heart. The phantom answered not but tried with all its might to reach across the space and to encircle me in those horrid arms.

Praise be to God. I heard voices in the distance. I saw the light of a torch coming toward me. They had come for me at last. I remembered no more

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Some days after the incidents narrated above I was reading on the porch of the Gouge House at the place of this name on Long Island, where I had gone for a little rest after my trial in the Brotherhood.

I heard the whirr of a motor car and a great white racer stopped at the gate. From it descended Rosamond, the niece of Saturnius. She tripped briskly up the walk, spying at once where I was sitting.

"Oh, I'm so glad to see you, Mr. Gore," said she, "We have missed you so much at home I thought I would just run over from East Hampton to see if you were getting a good rest."

I told her I was feeling much improved, thanks to the sea bathing and the salt air. She asked me if I had met Miss Phyllis Brownrig, from London, who was stopping at the hotel with her brother. They were in this country to take the trip to California and the Canadian Rockies. I had met this lady, but not her brother. Rosamond asked me if I would see whether I could find her, so, slipping my book under my arm, I went in search of Miss Brownrig. I found her sitting in the shade of the old windmill. I told her Rosamond wished to see her and walked back with her to the porch. When I turned the verandah, I saw Rosamond talking to a tall, slight man, very properly dressed in English flannels, who held a tennis racket in his hand.

Miss Brownrig smiled and introduced me to her brother. Henry, who, she said, had come to learn something of America. She told him I was a student of Saturnius. He smiled, saying he knew of him; all seemed to, in fact. But as he smiled, I did not like the light I saw in his eyes; for it seemed to me they watched Rosamond too closely.

Henry Brownrig suggested tennis so Miss Brownrig furnished Rosamond with a racket, and I having my own, we spent the afternoon on the court.

The party dined with me as my guests. After dinner we started down the old sand road to the beach, passing the cottage of the summer residents upon the way. After about a mile's walk we crossed the canal over the old red drawbridge and, passing the bath houses, were soon upon the beach. It was a beautiful summer evening. The moon was just rising out of the sea. The waves seemed to be singing a lullaby, so softly did they break upon the beach. We turned toward the north and walked up the beach toward an old wreck that had

come ashore the winter before. As we saw it in the moonlight, with its bow buried in the sand and its battered stern rising in the air, it reminded one of the broken hopes of man.

Rosamond told me that Saturnius would be over to call the next day. In pleasant

conversation the evening sped along. I did not realize then what heartaches would be mine by this meeting with Rosamond whom I had grown to love more and more.

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(Continued in next issue)

Important Notes on Branch Activities

By Royle Thurston

Every Member Should Read
These Notes Very Carefully

VE hardly know where to begin this month in commenting on the activities of our various branches, organizers, representatives, and members throughout the North American jurisdiction.

The rapid growth of the Order and its continuous expansion is bringing its serious problems as well as its additional labors for Headquarters, with the result that the Minister for the Department of Extension, with his associates, has been forced to swing much of the extra work to some of the other departments, and the entire plan of extension and promotion of new Lodges, Groups and representation in the various parts of the country has had to be revised and made operative upon a much larger scale than we anticipated.

Local Representatives

One of the first things that had to be done was to appoint local representatives in practically every large county of every State in the United States and in many parts of Canada and Mexico. This was a tremendous task that involved every department at headquarters in the search for the proper representative and the giving to these representatives the necessary information to enable them to carry on the work. By this plan the AMORC will have in every large city or town, and in every section of the country in which there are a number of small towns, a local representative well versed in the work and qualified in various ways to explain the work of the organization. These representatives will have two or three able assistants who will help in the general extension work, and inquirers regarding the work of AMORC will not only receive literature direct from the AMORC Headquarters, but the names of such inquirers will be forwarded at once to the local representative in each territory, who will call upon or have one of his assistants call upon the inquirer and explain just what AMORC is doing for those who are seeking the higher teachings. The plan has been tested for over a year in various parts of the country and a great deal of

literature and adequate instruction has been sent to these representatives so that they will promptly and efficiently present the AMORC work to inquirers. The result is that hundreds who for various reasons could not overcome certain obstacles that stood in the way of their evolution, or who did not realize the opportunity that was before them, become enthused and not only send in their application but assist in carrying on the propaganda and extension work in their territories. Many of these representatives are placing advertisements regarding AMORC in their local daily or weekly newspapers and in theatre programs and other public issues.

In addition to this form of advertising the representatives receive from Headquarters, every few weeks, various forms of printed leaflets and attractive pieces of circular matter which they distribute through various channels, and Headquarters also sends to these representatives, and to members in various localities, packages of post cards with a brief explanation of AMORC and its work, these cards being mailed by the representatives and members to possible seekers for the work. The leaflets and post cards are bringing inquiries to Headquarters in large quantities and these inquiries find their way back into the hands of the representatives for further care and personal interviews.

General Advertising

In addition to all this form of extension and propaganda work the Extension Department at Headquarters is carrying on the largest campaign of advertising it has ever conducted. It recently tried a new method to assist the work on the Pacific Coast by inserting an advertisement regarding AMORC and its teachings in ninety-two of the Western newspapers in one week and then made an intensive and extensive campaign among the newspapers of Ohio and other States. In some papers of the West similar announcements regarding AMORC appeared daily, and with the co-operation of the new Lodge in Los Angeles a small notice, with a Rosicrucian thought for the day, appeared in the daily papers.

In addition to the newspaper campaign the AMORC advertisement, in a very conservative and dignified way, appeared in a number of magazines not used heretofore, such as *The Red Book*, *The Munsey* publications, some of the women's publica-



tions and in the various psychological, occult and general story publications. Increased space is being used in all these magazines and in March, April and May the AMORC advertising will appear in some of the psychology and occult magazines in an enlarged form, occupying more than half a page and in some cases two full columns. Some of the larger national magazines, with over one million circulation, will be used before the summer to bring the AMORC before the attention of the whole country, and by that time not only will there be local representatives in every large city, town and county of the United States, but we shall also have some lecturers or representatives ready to go from center to center assisting in general organization work.

All the above in addition to radio publicity, which we expect to have by fall and which will give us an excellent opportunity to bring much of our teachings before the public in ways that will be unique in any country and distinctly different from many of the ways in which radio is being used today.

Several other very unique features are being planned whereby phonographic records will be made containing our charts and the proper sounds to be used with breathing exercises and healing exercises, along with other experimental instructions. Other phonographic records, which will enable those who are not members of our organization to derive much benefit from certain simple rules in connection with vowel sounds and proper tone values, will be made to sell to the public at a nominal price. We are arranging with some of the finest musicians and singers in America today to prepare these records.

New Lodges and Groups

Naturally the intensive activity on the part of the representatives and members generally throughout the country has resulted in an unusual increase in the number of applications for Charters received at headquarters. In addition to the various Bureaus of Information that we have recently established, and which are mentioned on the inside of the last cover of this magazine, we are establishing representative branches in many cities and enthusiastic Study Groups in many of the smaller towns in the various States. The applications for Charters from these new Lodges and Groups come in daily and require a very large amount of correspondence, and we ask that all of our new Groups and petitioners for Charters bear with us if, during the next thirty days, correspondence pertaining to these matters gets a little behind in routine and there is some delay. Eventually every letter and every request will be answered in detail and with personal attention.

The New AMORC Book

The new propaganda book for the correspondence membership work of AMORC has been completed. Its title is "The Light of Egypt," and the author is Sri Ramatherio. This book, with a very handsome cover, containing some interesting photographs not heretofore used in our literature, and a very attractive presentation of our work, started out in the mails

on the 28th of January. It will be sent to all inquirers regarding the correspondence department work of AMORC. Every representative of the organization in charge of the work in that locality has been sent a copy of this book so that he or she may see just what is being sent to inquirers. Our general correspondence members are asked not to send in a request for this book at the present time; we cannot possibly send a copy to every member of AMORC, for that would immediately exhaust this large edition and place us in the position of holding up inquirers until a new edition could be printed. There is nothing in this new book that will especially interest the members who are already familiar with the organization and receiving their instruction and letters. Therefore members who are not our especially appointed representatives in their localities and who write in to us for a copy of this book will receive a denial until later in the year, when another edition will be ready. To attempt to mail a book to every member who asked for it would mean that we would have to double our clerical staff and it would delay the prompt mailing of lectures and lessons and other matters of vital importance to our members, so again we request you not to ask for a copy of this new book until later in the year.

Branch Reports

We cannot attempt to publish reports from every branch in each issue for it would require so much space there would be nothing else in the magazine but such reports, or else we would have to publish a magazine that would be extraordinarily large and not of vital interest to every member. However, we do wish to speak of the following reports made by some of the branches.

The Grand Lodge of Mexico reported to us that it had sent its deputy and an additional representative to the city of Chihuahua, in Mexico, at the request of a large number of members there, to officially inaugurate a new lodge and install the officers. The new Lodge is known as La Rosa del Sol. The report of the committee is filled with enthusiasm and we note that a number of other branch Lodges in Mexico are about to be instituted in the same manner. The Mexican Grand Lodge has a very efficient staff of representatives and deputies to look after its branch activities. The name and address of the Secretary of the Lodge in Chihuahua is Arturo Tolentino, Libertad num. 1916.

The Grand Lodge at Vancouver, B. C., reports that it has outgrown its present Temple, which is a beautiful creation of Egyptian architecture and design, and that it is now seeking the site for a larger and more permanent Temple. Incidentally, the representative deputies of the Grand Lodge of British Columbia have inaugurated several branches, with large memberships, at Victoria and New Westminster. We are especially pleased with this because Grand Master Clark of that district, and his good wife, who is the Grand Secretary, and the officers there have worked faithfully and hard for many years in establishing a large and enthusiastic membership throughout the whole British Colum-

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bia. Only recently they issued a Charter to a new Lodge in Edmonton, Alberta.

Speaking of Canada reminds us of the fact that a Charter was recently issued on petition of the members living in the Verdun section of Montreal, Canada, and we are very pleased with the growth in Montreal also where the Branch in that city has now become a regular chartered Lodge of the Order and will carry on as do all other chartered Lodges in North America.

An interesting matter has been brought to our attention through a report from the Grand Lodge of Connecticut at Waterbury. We understand that a popular lecturer on Psychology is travelling through the country accompanied by a man who, in arranging for the usual private classes, at high fees, which follow in the wake of the free public lectures, intimates to the many who are seekers that he is a Rosicrucian, that he represents the only real Rosicrucian Order in the world, and that those who pay the \$25 each for private instruction from him or the Psychologist will find themselves inducted into his "real Rosicrucian organization." Many of our members who heard him speak tried to pin him into an admission of whether he was connected with AMORC or not, and he made no definite statement but allowed them to believe that he was. We wish to warn all our members that not one of our representatives, or travelling lecturers, or officers at any time will make such insinuations or leave the persons in doubt as to what organization he may represent. Furthermore, our representatives do not conduct private classes or associate themselves with any one who does conduct private classes for fees of any kind. We would be glad to have our members in any locality of the New England States, or elsewhere, who contact this man and his claims write us and let us know exactly what he is doing, so that we may take proper steps to frustrate the misrepresentation.

In an interesting report from Isis Lodge No. 16 at Hartford, Connecticut, we read that the Colombe there, who is the daughter of the Master, has served steadily for five years without missing a single convocation in which her part is important, and that the Lodge is planning for a Lodge initiation on their anniversary. Another Colombe will soon serve in this Lodge and we wish both the older Colombe and the younger one the very best of things in life.

A number of interesting letters have come from the Branch at Worcester, Massachusetts, where they tell us of their interesting meetings and discussions as well as their profound interest in the studies. The reporter of the Group, in writing us, makes the comment that on a visit to New York she spent many interesting evenings at the Grand Lodge in New York City, and of course all who call at our headquarters there receive a cordial welcome and profit greatly through contact with the members and the instruction and lectures.

A report from the Lodge at Los Angeles, known as Hermes No. 41, gives us many interesting points and we wish we

had space in which to describe all the interesting features of this new Lodge, which is the second one to start its career in that city. The new Lodge has its Temple at 327 South Hill Street, where in addition to an Egyptian Hall it has reception rooms and offices. The Lodge not only has a number of secretaries assigned to the various duties, one of whom will always be found during the day and evening at the general offices of the Temple at the above address, but the Lodge also has a publicity agent and a reporter for the Triangle, a music committee, general propaganda chairman, and a number of other officers assigned to the care of the many activities of this Lodge. Because its membership is large and includes many musicians, singers, dancers and theatrical persons, as well as some connected with the moving picture production work of California, the Lodge has planned a Greek Theatre in which mystical plays, based upon ancient mythological and symbolical stories will be produced. The dramatic power within the Lodge has already produced one or two plays which have received favorable comment in the newspapers. A number of portrait artists, well known for their work in the West, are busy painting large sized portraits of Isis and other Egyptian characters on the walls of the Temple, and a scenic artist of repute is painting two large scenes for the East and the West of the Temple, the one at the East representing the sunrise on the Nile and the one on the West representing the sunset on the Nile. Beautiful rugs and pieces of attractive furniture have been donated by members and donations of money and time and labor have been given freely by members not only in Los Angeles but even from States as far away as Texas, because of the great interest this new Lodge in Los Angeles has aroused throughout the West. The Grand Master of California, at San Francisco, will go to Los Angeles within a few weeks to conduct the inauguration of the Lodge and the installation of the officers, and inquiry has already been made of the Master of the Los Angeles Lodge regarding permission to establish a third Lodge because they are about to exceed the limit in membership for any Lodge, which limit is set by the National Constitution at one hundred and forty-four active members.

We intend to notify all of our correspondence members living near Los Angeles of the date of the first initiation in this new Lodge so that those who wish to may go to Los Angeles and receive the Temple Initiation into the First Grade. This is a very beautiful and elaborate Egyptian ceremony requiring two sessions in one day. Members who can go to Los Angeles for that occasion, which will probably be on a Sunday, should write at once to the Minister of the Department of Extension, Brother Royle Thurston, at Headquarters, at Tampa, for further information.

From the New York Grand Lodge we learn that the members of that Lodge used the Christmas season as an occasion to express to the Grand Master, Louis Lawrence, and to Sister Lawrence, their deep appreciation of their untiring and de-



voted efforts. The expression was in the form of sterling silver, consisting of a fruit basket suitably inscribed, and a pair of beautiful candlesticks bearing the Latin names of Brother and Sister Lawrence. The members hope that by this token both the Grand Master and his wife will understand in a small degree the deep regard in which they have been held by all the members for so many years, and realize that their self-sacrificing service in behalf of the members was worthy of some form of appreciation and most assuredly worthy of emulation by all.

In a report from the Lodge at Stockton, California, we learn that a number of members have reached the Ninth Grade and are highly enthusiastic about the work, while doing their utmost to bring a great many new members into the organization, and succeeding with unusual results in that direction. This branch is carrying on propaganda work in a very active way and building up a strong membership throughout that section of California.

The new Groups at Dayton, Ohio; Detroit, Mich.; Miami, Florida; as well as Wilkes-Barre, Penn.; St. Louis, Mo.; and other cities, have sent in enthusiastic reports and show great activity in their organization work.

A rousing meeting was held by the new Group in Chicago on a night when the temperature was extremely low and a severe storm was raging. Despite this fact a large number of members met and carried on the organization work for the new

Group and elected officers. Several meetings for the formation of committees have been held since then and we advise all our members living in or near Chicago who wish to attend the meetings of this branch, and receive the additional benefits that come from such association with branches, to get in touch with our representative, who maintains an Information Bureau for us at 1600 Marshall Field Annex; ask for Mr. Charles Banta.

New branches are in process of formation at Bellingham, Wash., where they will meet in the Metaphysical Library; Milwaukee, Wis.; Denver, Col.; Cartersville, Mo.; Winkelman and Hayden Junc., Arizona; Sioux City, Ia.; Kearney, Neb.; Minneapolis, Minn. Members living near these localities should write to the Minister of the Department of Extension, Brother Royle Thurston, for further information.

Our representatives and members generally should note that after the first of February of this year we will no longer accept Associate Members into the organization. This class of membership has been discontinued because of the rapid increase of members, and the influx of members into our various departments has made it necessary for us to re-systematize our work in many ways, limiting the membership strictly to students. All those who are Associate Members at the present time will be given special studies under their present arrangement of nominal dues, so that they may share in the study work and gradually merge into the Student membership.

The Rosicrucian Point of View

By Dr. Jay Marlow

A Regular Department of Comments on Topics of the Day and Interesting Incidents of Life as The Mystic Sees Them.



HAVE not received any letters this month commenting upon anything said in our last issue, but suppose that such comments will come after this material has gone to press. However in the general correspondence comments have been made indicating that a great many of our members find this department of interest and this encourages all of us to have it continue in the magazine.

I am going to start my comments this month by stating that I believe the following essay, written by a third grade boy in school as his composition on Breathing, is as good as many I have read in books written by occidentals and intending to teach the Oriental or Yogi system of breathing. I may be a little facetious in speaking this way, but it is because I feel in good humor since reading it and I want

you to have a good laugh with me. I have taken this article from "Good Health" and it reads as follows:

A Third Grade Boy's Composition on Breathing

Breathing is made of air—we breathe with our lungs, our hearts, our livers, and our skin—if it's not all stopped up with dust or dirt or powder.

If it wasn't for our breath we would die when we slept.

Our breath keeps the life a-going through the nose when we are asleep. Our noses was made for breath and our mouths for food and to talk with.

People in a room make bad, foul, unholy some air.

They make carbonic acid.

Carbonic acid is poisoner than a mad dog.

A heap of soldiers was in a black hole in India and a Carbonic acid got into the hole and killed nearly every one before morning.

Girls and women kill the breath with tight clothes that squeeze the diaphragm.

Girls can't holler or run like boys when their diaphragms are squeezed too much.

I'd rather run and holler and breath lots of air and have bright eyes and rosy

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cheeks and a good appetite and a good diagram.

Give me air or give me death!

—From "Good Health."

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We have read much in the papers recently about Judge Ben Lindsay getting into hot water with some of the Orthodox clergymen because of his comments on marriage and we realize that some of the papers have so briefly quoted Brother Lindsay that a mistaken idea is prevalent in regard to what he actually said. This was true in the case of our great spiritual Brother Burbank, whose ideas of God and religion were misquoted or misunderstood, and we feel that perhaps our little comment here may make our members understand. It must be borne in mind that Judge Lindsay is a lover of satire and often uses it in an impressive way. On the other hand, so few persons of today have that ability in reasoning or comprehension that includes an apprehension of satire and its true value accompanied by a comprehension of the point being conveyed. Judge Lindsay knows a great deal about marriage systems and methods and the way these work out in America today, and any person who has attended the sessions of the domestic relations court in any city would have about the same opinion regarding marriage customs of today as has Judge Lindsay. When he stated that if God instituted or created or made the present marriage customs, as the churches claim, then it is time for man to take a hand in it and change them, he meant that if what the churches claim was true, man could improve upon it. Back of this satirical remark was the knowledge that our present marriage customs and regulations were not made by God or instituted by God, but by man, and that is why they are so easily broken and in such a muddle. Judge Lindsay knows only too well the principle that all Rosicrucians hold fast to; namely, that the laws that man makes man breaks, and only the laws that man cannot break or modify are the laws that God has made. If man can take marriage laws and customs into his hands and change them wilfully and break them in so many cases, as is being done, it is an indication that the marriage institution is a man-made thing in its rules and regulations as applied today, and therefore it is time that man should set about to make them better. Naturally we agree with Judge Lindsay regardless of what the church may say in the matter.

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Indulging in the ridiculous for a few moments we must speak of some advertising literature that came to our hands by mail from a Madame Perry, who operates in Massachusetts as an Astrologer and teacher. The envelope, which was of a bright color, contained a number of leaflets and pieces of printed matter of at least seven different colors, presenting claims that were contradictory, ridiculous, absurd and questionable. Madame Perry claims herself to be the "Cyclic Marvel"—whatever that may be. Among the many statements made we read such as:

"My business has grown to such an enormous extent that I have to classify letters in three lots: the ones containing the largest sum of money IS answered first, as they should be if you or I paid our money for a thing we want. The smaller amounts of money next, and the no money last. Letters with money are constantly coming in and must have immediate attention. This keeps me letter writing. I cannot expose private matters of my many thousands of friends who trust me, to the eyes of other people. I cannot or will not betray the confidence placed in me."

It must keep the Madame pretty busy if she has such heavy mail as she indicates and answers all the letters herself and does not trust to the assistance of a stenographer or secretary of any kind.

In speaking of her abilities to perform miracles for persons she says she is the woman with a million friends and then illustrates her ability with the following examples:

"I bring back lost or stolen articles. Brought back a dress to Mrs. Roome. Money to Mrs. Wilson in two days. Told her it would be handed to her. It was. Brought back watch, in fifteen and a half hours. Pocketbook and earrings to Susie. She had five stolen before. None ever came back. Brought \$100 to Mrs. Allen in three hours to pay a bill. Brought child to a lady in _____ who had been waiting for years. Could not have any. I reunite the separated. Send for my book on 'How to Get What You Want and the secret of making money in a hundred ways.'"

On the leaflets we read such headlines as "Put my lucky stone in your purse and you will always have money. Be a natural drugless healer. Shinno Chinese love and friendship stones."

This is the sort of thing that has brought disgrace to Astrology and the occult arts generally and we wonder how a proposition such as this can continue to function and grow through the use of the United States mails. Perhaps our greatest wonder should be how persons can believe half the things that are stated in the circular matter and risk their money on the other half even if they do not believe it.

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WANTED AT HEADQUARTERS

So often our members have offered to send us as a donation various books which they believed we might not have in our very large library, and some of these we have accepted when they were rare or difficult to secure. Now the Research Department seeks another encyclopaedia for its own use, and we wonder if any member possesses and is not using a set of the Eleventh Edition (the one now in general use) of the Encyclopaedia Britannica, either large or small edition. We will be very glad to have this set donated if it is possible without taking it away from a member who should use it for reference. Do not send such a set of books without writing about it first, for we do not want to have a number of sets on their way to us before we know it. Address: Research Department.



Questions and Answers

QUESTIONS AND ANSWERS

A Department of Information
Conducted by Brother Ramatherio
on Behalf of the Correspondence
Members.

Q.—What became of the organization known as the Temple of the Rose Cross founded by Marie Russak some years ago in connection with her work for the Theosophical Society?

A.—Mrs. Russak abandoned that very fine work at a time when she believed that those she had been preparing were ready to be admitted into AMORC. She explained this and published the history and principles of AMORC in her magazine called "The Channel."

Q.—What attitude does the AMORC take on the Prohibition questions?

A.—The AMORC does not attempt through its teachings to forbid its members from drinking, smoking or indulging in any of the many forms of appetites common to the human flesh. The teachings do point out the effects of extremes in all appetites and the sin against the body in many common habits. AMORC believes that its members will discover through the teachings and their application to individual cases what is good and what is bad for each individual. That alcoholism in more than a moderate way is injurious becomes very evident to our members as they progress through the graded studies. We know that hundreds have voluntarily abandoned the habit or modified the desire for alcoholic drink through our teachings. These same persons agree with so many others that official legislation is not the true way to accomplish the desired result; it is a makeshift but will be eventually effective, for, while the present rising generation may have more or less desire for alcoholic drink, certainly if Prohibition continues another ten or more years a newer generation being born will have little or no desire for drink in the future. Thus, evolution will step in and accomplish what revolution can never do. The fact that the National Constitution of our Order, adopted before the Prohibition amendment, insists upon "unfermented grape juice" being used in the annual Symbolic Feast of the Order, indicates our voluntary attitude on the subject of alcoholic drinks.

Q.—Will the National Lodge make any special arrangements whereby a man and wife can study the lessons by mail together?

A.—Yes, the Order has made special arrangements to meet this happy situation, and there are hundreds of couples who are studying together in their homes in

all localities. Where the man or wife is already a member or about to become a member by mail, the other person should file an application form for membership and pay the registration fee of five dollars. Then one set of lectures for both persons will be sent weekly and only one person pays the monthly dues of two dollars. Both may then study and experiment together and hold membership cards.

Q.—To what reference books of fraternal societies can I refer persons in my city to find the AMORC classified and described?

A.—There are a number of reference books containing a description of AMORC and telling its purposes and affiliations. The World Almanac for 1927 classifies AMORC in its list of Associations and Societies in America (it being the only Rosicrucian organization mentioned in that list) and Hartman's Directory of fraternal societies throughout the world lists AMORC and its American and foreign branches under the subject of Rosicrucianism, mentioning AMORC in several places of foreign activities under the allied subjects also. And, the *Histoire des Rose Croix*, published by a member of the Belgium Senate as an official book on Rosicrucianism throughout the world gives an outline of the sponsorship, foundation and authority for AMORC in America and other lands and describes the AMORC of North America as the largest of all Rosicrucian jurisdictions.

Q.—What book can you recommend as containing the best story of Egyptian life in the ancient days?

A.—There is a very fine story written by George Ebers, called "Uarda," which deals with the intimate life, customs, habits, religious thought and ideals of the ancient Egyptians while telling a fascinating story. Various editions of this book have been published since 1881 and it may be obtained in many libraries or through any book-store.

Q.—Why is a candle, when lighted, more symbolical in mystical or religious rites, than any other light?

A.—Essentially because it played such an important part in the early part of the evolution of civilization. The candle in its primitive form was the first great symbol of the Sublime Light because it served man so well in hundreds of ways, and naturally it found a place of necessity in every Synagogue and Temple. Mystically it illustrates a great law of nature, that of transmutation, for the burning flame and light are a result of the chemical—or alchemical—change of certain invisible elements into visible ones. Also a candle burning in a room without other light will

bring back to the subconscious self memories of days when such a light was very familiar and greatly appreciated. Concentrating upon such a light for a while in reverie will bring the mystic many pictures from the past by unlocking the door of memory's records through the association of ideas.

Q.—I have seen reference made to a book written by our Imperator called "A Thousand Years of Yesterdays." What was this book and where can I secure a copy?

A.—This book was written by the Imperator and published in California some years ago. It is a mystical story of reincarnation containing throughout its many chapters of plot and revelation the important points of the Rosicrucian doctrines. It had a very wide sale and circulation but is now out of print, except for the few copies that may be found in libraries of our Order and outside of it and the copies to be found in nearly all the homes of our members of early days.

Q.—Why has the Imperator not written some authentic book dealing with the real principles of Rosicrucianism and placed it on the market? There are so many so-called Rosicrucian books being offered which are an insult to the intelligence of sincere students of mysticism, and our Order contains so many astounding and wonderful principles which can be made public that I can see no ethical or rational reason for the absence of an authentic book.

A.—I have consulted the Imperator and in a rather amused way he answered that you seem to have anticipated his very thoughts, for he hoped that some day some of the members would realize that such a book was necessary and advisable. He stated that he has been gathering together for some years the matter that could be published in a book called "True Rosicrucian Doctrines." Such a book, however, should not be issued by any commercial publishing house and placed on the market as one of the many occult and mystical books, nor can it be published by us at headquarters, for officially we cannot ethically enter into the publishing and selling of books. It might be published and sold by some committee or newly formed publishing firm, organized for the purpose of selling and circulating this book with sufficient profit to pay the company for its investment. That would be the proper, ethical way of bringing such a book before the many thousands of possible buyers.

Q.—Is it true that the Crux Ansata or cross with a loop at its top is a sex symbol?

A.—The symbol you refer to was used by the ancients as a symbol of Immortality and the Continuity of Life. Only by association of ideas can one see in it the element of sex functioning. The Rosicrucians never taught any of the sex principles, and their teachings today are absolutely free from this. Whenever the Crux Ansata was placed in the hands of

any of the Egyptian gods or goddesses or in the hands of the Pharaohs or rulers, as seen in carvings and paintings, it was to symbolize that he was entitled to the Key of immortal life. In phrases or salutations or adorations it was used in the same way. Thus, in a piece of the doorway of Amenhotep's Temple which we have here at headquarters, there is the salutation under his cartouche—"giving life forever and forever!" It is an adoration to God through the Sun, Ra. The word life in this phrase is represented by the Crux Ansata. Surely the symbol could have but one meaning here.

Q.—What is meant by the Terror of the Threshold?" I thought that Rosicrucians had no fears.

A.—Why do you associate the phrase or term with fear? May there not be some terror existing at some threshold without anyone fearing it? There is another phrase in the Temple Ritual which reads: "I faced the Terror of the Threshold, but it caused me no fear." And elsewhere we have the words: "I came face to face with the Terror of the Threshold and I was not afraid!" The "Terror" is the voice of conscience within us all: it is a Terror to those who are sinful, guilty of error and fearful of their past and present state. Rosicrucians who have "purged their souls" can face this Terror and be not afraid.

Q.—What does the term "Colombe" symbolize in the Temple Rituals?

A.—The word Colombe (pronounced Co-lomb) means Dove. The Colombe in each Temple of our Order is the pure white Dove of the Holy Spirit. She is also the Vestal Virgin of the Temple and represents the Conscience of the Initiate during the ceremony. Each Lodge or Temple has one or more Colombes who enter the Order at the age of 13 or a few years later and remain as a Vestal Virgin until the age of twenty-one, at which time they may marry. They pass through all the grades of study and usually are the most apt students and workers. They are charges of the Lodges, receive every possible help in their desires for a musical, ethical and general education. Most Colombes are children of parents in the Order.

Q.—How may members of the Order enter the University studies?

A.—The Rosicrucian University, known as Universitas Illuminati (incorporated and chartered as a regular University) is open to members of the Order who have passed through the first four or five grades of study and have shown ability to comprehend and digest the teachings and are of unquestioned sincerity in their desire to reach beyond the work of the average person of the world. These may enter upon the special studies of the University under strict conditions and eventually attain certain degrees of honor. Membership in the University is carefully limited.

Q.—Why does the Order refer to the



first three grades of the work as "grades of illumination and elimination."

A.—Because the work of the first three grades is purposely arranged to show the Neophyte that he must study, experiment and persevere in order to attain the development he expects. There are many little passages in those lectures which tend to discourage and test the new member so that those who are seeking an easy Path or are not absolutely sincere will drop out of the ranks. The process of elimination, therefore, begins soon after initiation and continues hand in hand with illumination. Those who complete the Third Grade usually remain in the Order for many years and eventually prove the soundness of the tests in the lower grades. The literature of the Order and the first grades of study do not indicate the many real treasures that are in store for those who pass the early trials. That is why we are always sorry for those who, in the first three grades, tell us that they cannot find the great things they have been seeking. We know where they are to be found, but we cannot explain that to those who have neither patience or perseverance.

Q.—Why do some of the occult movements in America use so many Hindu terms in their teachings? Many of them I cannot find in any ordinary dictionary and therefore do not comprehend their right meaning.

A.—Mme. Blavatsky was responsible for introducing these terms into American occult teachings, but she did this solely because she was so familiar with the terms she had learned in India that she thought of no others. Today a great many writers believe that such a practice is a standard of occult composition and many use terms which are not necessary, not fitting, and really unknown to them in their true sense. This is nonsensical. It has caused many to believe that mysticism and occultism had their birth in India, whereas the higher teachings are of pure Egyptian origin.

Q.—What is the best way for an ambitious member of the Order living in a small town to assist in the formation of a Group of students and spread the work of the Order locally?

A.—By calling first upon the editor or editors of any of the local newspapers and making an appointment with him to tell him what the Order is and is not. Usually more must be said on the last point than on the former, because the usual editor has "heard" many things that are not true and has surmised a great deal more. Get him to understand that the Order is a rational, non-fanatical movement, non-sectarian, humanitarian, educational, patriotic and moderate in its cost to members, and you will have accomplished much. Then try to sell the same facts to some of the local clergymen. Then proceed to talk to some of the prominent citizens (who will later seek the advice of both the editors and the clergymen). Then, distribute some of our leaflets, and finally call upon those who have inquired and received our booklets or lit-

erature. This, in brief, is a system that has been highly successful in hundreds of communities.

Q.—What is Germany doing today about Rosicrucianism?

A.—Despite the fact that it is very difficult for secret organizations to hold any meetings in Germany, the Order is revising its older form of teachings, modernizing itself (as is the whole of Germany) and carrying on its propaganda and regular work with a rebirth of enthusiasm following the set-back given to it during the War. Germany still has a very large number of profound Rosicrucian students, but her greatest leaders, capable of real physical activity, were lost during the World War and she has to depend now upon the rising generation and the very old who cannot give the work the same energetic action as before the War. Germany was well represented, the Imperator shows us, in the International Convention of Rosicrucians this last summer, and has grown considerably in the R. C. work since then.

AN APOLOGY AND SOME IMPORTANT CHANGES

The Editor of the Mystic Triangle and the whole publishing staff wish to apologize for the many errors that appeared in our last issue. Some of these were simple typographical mistakes such as may appear in any publication; others were due to careless work on the part of various departments of the printing establishment. After all proofs had been read and corrected and the final pages passed by us, a change of employees in the printing shop brought confusion there and our type pages were " pied," necessitating a resetting of some parts. In the hasty resetting a number of errors were made and we knew nothing of this until the magazine was delivered to our shipping and mailing room.

We are so rushed at headquarters that we hardly had time to superintend every mechanical action of the printing work as we usually do. We are about to issue a new propaganda booklet and so many other new pieces of printed matter that every moment of the day as well as many hours of the night keep the Editor and publishing staff at a strained tension.

However, we have taken the printing of the magazine out of the hands of those who made these errors and this issue goes to you in much better form and condition.

PLEASE MAKE THESE CHANGES

In order that your copies of the February, 1927, issue of the Mystic Triangle may be right, please make the following corrections in ink in your copies:

On page 13, in regard to the coming New Year celebration, in the third paragraph the year 1827 should be changed to 1927.

On page 25, regarding the Imperator's radio experiments, the year 1812 on the second line should read 1912. We are not sure just what the Imperator was doing in the year 1812, but we are sure he was not experimenting with radio or wireless.

The most serious, because inexplicable, error is that which occurs in the Imperator's article on his Visit to Europe. A number of lines are mixed and one left out at the top of page 3. You may change the mysterious and incomprehensible wording of that first paragraph by noting what is given here and writing in the missing lines on the margin of the page. The first paragraph on page 3 should read as follows:

"The Master concluded his address with several recommendations. These were to the effect that the Occidental (meaning in

this case the American) viewpoint of the practical side of the teachings of the Rosicrucians was worthy of emulation by all the Jurisdictions, and pointed out that too many persons in the world believed that the Rosicrucians of today were still seeking merely to transmute base metals into gold, literally, or seeking the Elixir of Life as some mystic drug," etc., etc.

Other errors may be found in the issue, and we hope that this has taught us a good lesson in many ways, and that our future copies will be more correct.

Rosicrucian Dictionary

PART ONE

(Note: The following definitions are officially issued for use in the preparation of all papers, lessons and discussions. Masters are advised to keep a copy of these terms for handy reference while conducting lectures or discussions or in answering questions. A copy should be in the Master's hands at each lecture of any grade. Members are urged to preserve the copies of this magazine containing these installments of the Dictionary. Do not cut up your magazine copies, for they will become very valuable in the future. Save each copy intact. Back numbers are always difficult to secure.)

A

Absolute—That which includes all, hence, the Consciousness of God, perfect, complete, embracing every Divine Law, working in harmony, constructive, positive. Compare with the term **relative**.

Actual—That which comes within the positive domain of the objective and is in conformity with the standards of the objective senses, having weight, breadth, length, bulk, etc. Any phenomena which the objective mind accepts as sensible to it, is actual, whether it be a delusion (mental creation of the objective mind) or not. Actualities need not be realities; see the term **reality**.

Alden—(pronounced Awl-den) sometimes spelled Ahldain, A'ldain; the name of a former master of the Great White Brotherhood who was given jurisdiction over the establishment of mystical centres on the North American Continent during the tenth century, and after whom the first Temple in this country was named in 1603. His personality still affects much of the work in this country.

Amen—A Hebrew Word introduced into the Egyptian mystic rites at an early date as a term used to express the hidden and invisible God, or a truly inspired representative of God. In this latter sense the term is used in the Christian Bible just once, in Rev. iii, 14, Jesus is called "The Amen." But at a much earlier date the same word with the same mystic vowel sounds, was

used to designate the name of the God of Thebes, and the term Amen-Ra came to express the name and hierarchy of a powerful God among the Egyptians. Amenhotep IV changed his name to Khuen-Aten because of the significance of the term Amen. As used in modern religious practices, the term Amen means verily. The origin of the word is found in the Sanskrit Aum and also in Om.

Arcane—That which is not hidden, but visible only to those who attune to it or are ready for its revelation; mystical, Divine, Cosmic.

Astrology—An ancient science based upon close observance of the coincidence of human characteristics with the date and hour of birth; time and careful analysis have proved the coincidences to be based upon fundamental laws regardless of whether the planets have any effect upon birth or upon the nature of man after birth. Only the fanatical extremist makes—or believes—the claim that we are ruled by planets; at the utmost, planetary influences can inspire and urge or tempt; the influences may indicate, but not control. All mystics should have a knowledge of the fundamentals of this old and evolving science.

Astral Plane—The Cosmis, ethereal, Divine plane. Rosaeucrarians recognize but two planes of existence; that which is the worldly or material plane where we live in both objective and subjective consciousness, and another plane which is beyond the material—call that other plane the Astral, Psychic, Cosmic or whatever best expresses your idea; it is that plane where the Soul of man functions free from the limitations of the body and where the subjective mind of man functions at times independent of the objective.

Aten—A name for the symbol of the "sole God" made understandable by Amenhotep IV, after he established a monotheistic religion in Egypt. Aten was represented by the sun disc; the sun being the symbol of the life-giving radiance of the invisible God. Not as a God or even as a sacred symbol is the sun disc used by modern Rosae-



crucians, but as an objective symbol of the creative mind and Divine Essence of God.

Atlantis—The name of the continent once occupying a considerable portion of the space occupied now by the Atlantic Ocean. Atlantis was well advanced in civilization in parts and was the ancient home of mystic culture. Mt. Pico, which still rises above the ocean among the group of Azore Islands, was a sacred mountain for mystic initiation (See ritual of 4th Degree). The story of the lost Atlantis was first told by Plato; another story of mystic peoples using the name Atlantis is told by Sir Francis Bacon (See: The New Atlantis.). Recent investigations by France and America have proved that there is the contour of a continent at the floor of the Atlantic Ocean. See also The Lost Atlantis, by Ignatius Donnelly.

Atom—The smallest division of any definite nature of matter; the first distinctive character that electrons form after perfect unity. Divisions of matter smaller than atoms are electrons (see electrons) and such smaller divisions have no characteristic nature. Atoms form themselves into groups called molecules. (Refer to Dalton's Atomic Laws in our degree lectures.)

Aura—That magnetic or electrified field which surrounds the animal body particularly and which contains colors due to the vibratory rate of the energy in the field. The energy is a result of the psychic development and the vital forces of the body. The aura changes color as psychic development proceeds, reaching a brilliant violet and then pure white in the highest states. The aura is visible under many conditions and has been photographed, and will affect certain instruments balanced to receptivity. Every living cell has its aura as well as groups of cells.

B

Belief—Considered from the mystical point of view belief implies lack of knowledge; it is like unto hope without foundation. A mystic should have no beliefs but should supplant them with knowledge or a frank admittance that he does not know. (See Knowledge.)

Birth—Mystically, birth occurs when the animal body takes its first Breath of Life. Then the body becomes a conscious being. Birth is the opposite phase of the passing of The Breath (and consciousness) which is falsely called death. (See Death).

Black Magic—A term used anciently to indicate mysterious practises or secret methods—methods and practises which today we understand and know to have been strictly scientific though little known. Today, however, the term is used in some philosophies and by some ignorant minds (and sometimes used wilfully to frighten) and is meant to convey the idea that one mind can call into play certain forces of nature to work injury upon another mind or body at a distance. It is assumed that the cosmic space existing between two minds or persons can be utilized by one of them to transmit evil and destructive thoughts to the other. In fact, however, the cosmic space will not transmit such destructive thoughts and the person who tries to direct them into space suffers from the

attempt and from the creation of such thoughts which remain in the consciousness. The only power there is to Black Magic for others is the fear of it.

Brain—The physical organ for the objective functioning of the mind. Mind can, however, make many manifestations without the use of the brain.

Breath of Life—In Rosaerucian teachings this term is used to refer to Nous. It is a combination, so to speak, of both the Vital Life Force and Cosmic Consciousness. (See Nous and V. L. F.)

Borderline State—This term is used to designate that mental and psychic condition where the objective consciousness and objective mental functioning of man is merging into the subjective. This state can be induced through concentration, or occurs naturally on going to sleep or when awakening, or through suggestion it may be externally induced (but not without the co-operation or willingness of the self). A similar state exists where the objective mind or the objective functioning of the brain is made abnormal through drug, fever, or injury, fright or strain; in such cases, however, the benefits derived from a proper borderline state are lost, for there is not an intelligent and comprehensible exchange of ideas or communication between the objective and subjective faculties. Often just prior to so-called death, the first stage of transition is a borderline state which is remarkable for its Cosmic touch.

C

Cell—Where this term is used in the Rosaerucian teachings, regardless of whether in connection with physiology, physics, chemistry or electricity and magnetism, it means a body of spherical or other shape having a wall with negative polarity and a nucleus of positive polarity.

Concentration—A mental (and physical) state where the whole objective attention and comprehension is focused upon one definite or indefinite point, place, condition or principle. Perfect concentration of this kind results in complete inactivity of four of the five objective faculties at one time. When concentrated upon seeing, then seeing must be the only faculty not inactive. It is impossible to completely concentrate when two or more of the faculties are active at the same time. Two faculties such as seeing and hearing, may rapidly alternate in their concentration so that it may seem as though both were concentrated at one time, but this is not so. We can be conscious of only one objective impression at one time. All else is rapid alternation. (See Borderline State).

Conception—In our Rosaerucian teachings we are told that our concept of anything we comprehend through the five objective faculties depends for its accuracy, and its effects on us, upon our education, knowledge and beliefs. Our concept of material things changes as we grow older, more experienced and more illuminated. Not the actuality of any thing but our reality of it and our interpretation of it form our concept. By conceiving and giving our conception the power and reality of an actuality do we tend to create. In the beginning of all creation there was—

and always will be—conception. (See *Reality*, also *Actuality*.)

Cosmic Consciousness—That consciousness radiating from God, which pervades all space (and hence all things), having vitality, mind, constructive power, Divine Intelligence. Into this consciousness is projected all the psychic consciousness of all Masters and all Adepts may attune with it. It knows all, past, present and future, for it is all. (See *Absolute*). After preparation through study and meditation, after deserving through serving, after attuning through practise and with nobility of desire, there comes to all Adepts an influx of illumination and inspiration which maintains a continued connection with Cosmic Consciousness. This is called *Illumination* by the Mystics. This is one of the gifts desired by all Adepts.

Cosmic Mind—Referring more specifically to the mind or intelligence that forms a part of the Cosmic Consciousness. It is also called the Divine Mind. Compare with *Universal Mind*.

Conscience—The term in our ritual and teachings to indicate the "still small voice" of the Master Within; the Cosmic Mind with its inspiration and urge; the Mind of the Psychic Self, knowing all truth, all law, all principle, ever constructive in desire, dependable, "ever present when the tempter tempts."

Cremation—Mystically this is a process of reducing the material elements of the body to the primary elements through fire, as though an alchemical process was being used with crucible and fire. It carries out the ancient law that the body shall return to the dust of the earth from whence it came. Cremation simply hastens the natural process in a most sanitary way. The custom of burying the dead in the ground to decay was always considered a barbarous and unclean practise by the ancient mystics, and cremation is not a modern method and will in time become universal among civilized peoples. The Rosacrucian burial service and ritual call for cremation of the body and the scattering of most of the ashes upon running water in brooks or rivers or in the opened soil within seven days after transition. (See *Death and Funeral Service*.)

Cycle—A period of time, evolution, process, method or manifestation. Mystically every progressive action is in cycles, definite and important. The cycle of human life is divided into periods of seven years, each of which is a cycle in the growth and development of the mind and body in the being; even the prenatal period is divided into cycles. The evolution of the universe, the evolution of man from a primitive being into the present can be divided into cycles. The twenty-four hours constituting a day is divisible into planetary cycles. The consciousness of man is at present in the early part of the Aquarian Cycle. Cycles form an easily understandable and significant method of measuring time and progress.

Death—The mystic not only looks upon death as inevitable, but as a necessary element in the cycle of life. Death and Birth are synonymous in this sense for so-called

death is birth into another plane, while birth is likewise a transition. The transition of soul into a body is considered just as strange and fraught with unknown possibilities by the mystic as in the transition of soul from a body. Both constitute the Great Experience. Both are a form of Initiation affording an opportunity for greater advancement. Therefore both are looked forward to by the soul without grief or fear. On the other hand there is no death whether we consider the transition from a material or spiritual viewpoint. Matter is indestructible; that is a fundamental law of matter; it can only change its form or nature of manifestation, and matter is in constant change—another fundamental law. The soul is immortal and cannot be destroyed, lessened, increased or otherwise modified except in growth of experience. After transition the material part of man, the body, does not cease to live, but is in fact still vibrant with spirit energy, even to the most minute cell. Hence neither body nor soul ever dies, and there is no death. (See *Birth* and *Cremation*.)

Deduction—A process of reasoning. The objective mind can reason by all processes, inductively, deductively, syllogistically, etc. The Subjective Mind, on the other hand, tends to reason deductively all the time. Starting with a true and understandable premise or basic fact, reasoning by deduction therefrom one will come to a logical conclusion, if the deductive reasoning has been logical in accordance with law. It is the excellent reasoning ability of the subjective mind that brings about the correct conclusions through deductive reasoning. Bringing about a Borderline State of Mind will enable one to take objective advantage of the subjective reasoning.

Disease—A local or general disturbance of the harmonious constructive process of the living, creative cells. Regardless of the cause, the condition is, fundamentally, the same. The disturbing, breaking-down process among the diseased cells is being strongly or weakly fought by the healthy normal cells, according to the general constitutional state of the body. Through the creative, constructive powers of the healthy cells, nature attempts to end the destruction and renew the disease cells and restore health. The battle calls for concentration of energy and robs the general system of its normal status, while the disease is also disqualifying many cells, organs, tissues and parts of the body for normal, constructive work. Hence fevers, weakness, mental and physical disturbances and pains. The logical procedure is to help nature, mostly by not interfering and by ending the cause of the disturbance when it is known. Proper breathing, proper eating, proper exercise, sleep and thinking are the first essentials in helping nature and removing the cause of interference. Giving to the blood, the nerves and the general system that which is lacking (and caused the disturbance) or is now lacking in helping to restore normalcy, are the next essentials. Hence the various schools of therapeutics may assist and con-



tribute to the restoration of health, but solely through assisting nature. While so-called death or transition is inevitable, disease is not necessary. The physical body can reach a state of age and exhaustion where the breaking-down process of cells and parts of the body is more rapid than the reconstruction, and as a principle of economy the soul will cast off or vacate the body and await another and more useful one; but such breaking-down and gradual weakening of the whole system need not be accompanied by any specific disease and can be free from any pain or suffering.

Dreams—Dreams always occur just as one is passing from the complete sleep state to a waking condition; this transition is a state where the subjective condition is gradually merging into the objective. (See Borderline State). Such a state is very short in duration, usually, and in the brief period of two or three seconds one may "dream" a long story of experience. This is because the experience is simply realized by the mind as one realizes a picture after a glance of two seconds, but must use hundreds of words and many minutes in explaining or describing. After one awakens one cannot be sure just when the dream was experienced, except in such cases where the awaking interrupts the dream. The causes of dreams are many. The most common cause is that the first objective thought or idea that passes from the objective to the subjective mind at the beginning of the Borderline State, starts a train of deductive reasoning on the part of the subjective mind; or some long forgotten picture or idea lingering in the memory storehouse of the subjective mind is sensed by the objective mind at the beginning of the Borderline State, and the objective mind, not keenly and logically awake in its reasoning functioning, distorts or adds to and creates a story based on the first idea. Other causes are; external suggestions from cold air blowing over the face or partly uncovered body, slight noises not properly interpreted by the waking mind, a movement of the body as consciousness starts its return, a mental impression received by the subjective mind from some other person who is concentrating upon the one who is at that time dreaming, and thereby consciously or unconsciously sends an impression. Of course, such Borderline States may occur at any time during sleep.

Ego—The Subjective Self as distinguished from the Objective Self. This term is not used often in Rosacrucian teachings for the term Psychic Self or Psychic Man expresses more correctly what is meant.

Electron—The first form into which spirit essence concentrates preparatory to material manifestation. The essence when stressed under certain conditions gathers into very minute magnetic cells which we call electrons. They are both positive and negative. Electrons do not manifest any definite chemical or material nature until they unite in certain combinations to form atoms. (See Atoms and Molecules.) Single electrons are invisible, but streams of them may be seen and measured.

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Electricity—Current electricity is a vibratory force in action; static electricity is a potential vibratory power inactive and under stress ready to manifest itself under certain conditions. These terms and definitions are not as one finds them explained in scientific works but will make plain the terms as we use them. Electricity is a vibratory energy; natural electricity is the result of the radiations of the sun (therefore one of the manifestations of spirit essence and Nous); all other electricity is artificially made through chemical or mechanical action.

Element—One of the many different natures expressed through combinations of electrons into atoms. There are 144 elements composing all material creation. Of these 81 are definitely known to science in perfect form; others are known through analysis of the vacant places in the periodic table of elements. Some can be sensed in a psychic manner only so far as their nature and purposes are concerned.

Elementals—Sometimes called Salamanders and other terms used by early philosophers and by some modern schools of strange thought. In this sense an elemental is supposed to be—"nature-spirit presiding over the elements of fire, air, etc." A superstitious belief exists that these elementals or beings can cause good or evil, or that they can fill a room and cause disturbances or manifestations, or influence our thinking, hearing and seeing. It is needless to say that there are no elementals in this sense.

Emanations—The radiations or projections from all material and psychic forms. The emanations are extensions of the vibrations within the form—the vibrations of the spirit essence composing the form. It is through the emanations reaching us from all things that we sense, either subjectively or objectively, the existence of all things.

Evolution—The progressive growth and perfecting of all that is manifest or in the conception of the Cosmic Mind. Even so-called devolution or disintegration is a part of evolution, as one of its phases. Evolution implies onward and forward. It is the fundamental law of nature and every element in nature is tending toward perfection and becoming higher in its rates of vibrations and more evolved in its manifestation.

Faith—We find the term faith often defined as "active" belief, or a belief which amounts to a basis for action upon the accepted premises. From the mystical viewpoint, however, this is not exact. A distinction must be made between faith, belief and knowledge. The mystic should have no beliefs, but knowledge; his knowledge may create faith or give him faith in certain laws and principles, but it would supplant belief. Therefore we may say that faith is an expression of confidence, and confidence is born only from experience—knowledge. (See Knowledge).

To be Continued

Further installments of the Dictionary will appear in our next issue. Do not lose any of your copies.

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